

## 'Ilm-e-Ghaib' (Knowledge of the Unseen)

### Introduction

#### *First Section*

### 'Definition of 'Ghaib' (Unseen) and its Kinds'

The Ghaib (Unseen) means the thing that is imperceptible by human senses or intellectually incomprehensible. For a Punjabi, Bombay is not 'unseen', because either he has seen it or he has heard that Bombay is a city. He came to know of it through senses. Similarly, the taste and the smell of the food do not fall into the category of Ghaib (Unseen), because although they are hidden from eyes, yet these can be perceived by other senses. The Jins and the angels, paradise and hell, all are 'Unseen' for us now, as we are unable to perceive them through our senses or comprehend them intellectually, without an argument. The 'Unseen' falls into two broad categories: *First*, the one which can be perceived by argument. *Second*, the one which cannot be perceived even by argument. Paradise, hell and Divine Attributes fall into the first category, and one can know of these by referring to the Ayahs of the holy Quran. When the Day of Resurrection will come, when a certain man will die and the woman bears a son or a daughter in her belly, and of what character, (incomprehensible even by argument) fall into the second category. The second category of 'Unseen' is termed as 'Mafateeh-ul-Ghaib' (Keys of the Unseen) and Almighty Allah has said about it:

Reveals not his secret to anyone except to his chosen messengers. (27: Jinn 72) فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

Tafseer Baidawi يُؤْمِنُونَ بِالْغَيْبِ under بِضَارَى (2: Baqarah 2) section says:

'Unseen' means a hidden thing that cannot be perceived by senses and which the human intellect does not desire it necessary وَالْمُرَادُ بِهِ الْخَفِيُّ الَّذِي لَا يُدْرِكُهُ الْحِسُّ وَلَا تَقْتَضِيهِ بَدَاهَةُ الْعَقْلِ

Tafseer Kabeer كَبِير (under this very Ayah) says:

Generally, the Quranic commentators say that the 'unseen' is hidden from senses; the 'Unseen' has two categories: one having an argument and the second without having an argument. قَوْلَ جَمْهُورِ الْمُفَسِّرِينَ أَنَّ الْغَيْبَ هُوَ الَّذِي يَكُونُ غَائِبًا عَنِ الْحَاسَّةِ ثُمَّ هَذَا الْغَيْبُ يَنْقَسِمُ إِلَى مَا عَلَيْهِ دَلِيلٌ وَإِلَى مَا لَيْسَ دَلِيلٌ عَلَيْهِ

Tafseer Rooh-ul-Bayan (under Ayah 2 Surah Baqarah) says:

The Ghaib 'Unseen' is that which is fully hidden from senses and intellect, imperceptible by any way. The 'Unseen' is of two kinds: first, the 'unseen' which has no argument and the Ayah (Allah has got the keys of the 'Unseen') means it. Second, the 'Unseen' based on arguments, e.g., Almighty Allah and His Attributes and in this Ayah this very 'Unseen' is meant.

وَهُوَ مَا غَابَ عَنِ الْحِسِّ وَالْعَقْلِ غَيْبٌ كَامِلٌ  
بِحَيْثُ لَا يُدْرَكَ بِوَاحِدٍ مِنْهُمَا ابْتِدَاءً بِطَرِيقِ  
الْبُذَاهَةِ وَهُوَ قِسْمَانِ قِسْمٌ لَا دَلِيلَ عَلَيْهِ وَهُوَ الَّذِي  
أُرِيدَ بِقَوْلِهِ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ  
وَقِسْمٌ نَصَبَ عَلَيْهِ دَلِيلٌ كَمَا الصَّانِعُ وَصِفَاتِهِ  
وَهُوَ الْمُرَادُ هُنَا

**Conclusions:** The colour is seen with eyes; the smell is smelt by nose and we feel the 'taste' and 'voice' with tongue and ears respectively. Consequently, the colour for tongue and ears is Ghaib and smell is Ghaib for eyes. If a man of Allah sees with eyes the 'smell' and 'taste' in their physical forms, it is also (an additional knowledge of the unseen) as 'deeds' (A'mal) will be seen in different forms on Doom's Day. If someone sees these forms here (in this world), it is also the 'Knowledge of the 'Unseen' - Hadrat Sheikh Abdul Qadir Jeelani Ghaus Pak says:

وَمَا مِنْهَا شَهْرٌ أَوْ دَهْرٌ  
لَمْ يَرَوْا تَنْقِصِي إِلَّا آتَالِي

(No month and no age passes in the world without getting our consent).

Similarly, if a thing for the time being is not seen because it does not exist, or it is far off or it is in darkness, is also Ghaib 'Unseen', and its knowledge is the 'Knowledge of the Unseen', as the Holy Prophet observed the things to be born in future or Hadrat Umar (RA) saw Hadrat Sarya in Nihawand from Makkah, communicating his voice to him (Sarya). Likewise, if someone sitting in the Punjab sees the holy Makkah or other far off countries like the palm, all these fall into the category of Ghaib 'Unseen'.

If an invisible thing is seen or observed with the help of instruments is not the 'knowledge of Unseen', e.g., with the help of some instrument we come to know something about the child of a pregnant woman or through radio or telephone we hear a distant voice, it will not be reckoned as 'knowledge of Unseen', because, as has been explained in the 'Definition of Unseen', the 'Unseen' is that is imperceptible by senses.

The voice which comes out of the telephone or radio is perceptible by senses; the facts (sex of the foetus) which are known about the child of a pregnant woman through scientific instruments, is no more 'the knowledge of Unseen' because the instruments revealed it so now it is not 'Unseen'.

In a nutshell, if an instrument reveals something and on its being revealed, we perceive it, it is not the 'knowledge of the Unseen'.

## *Second Section*

### **'Important Points'**

Before we discuss the issue of Ghaib 'Unseen', it would be apt to keep the following few points in view; these bare points will suffice to dispel many misgivings:

- 1) Knowledge, in itself, of whatever thing is not bad. However, doing bad things or learning them to do so, is bad. No doubt, it is possible that some sciences are better than some other sciences, for example, the science of beliefs, science of Shariah, science of 'Tasawwuf' (Sufism) are superior to other sciences. But no science (Ilm/ knowledge) in itself is bad, as some Ayahs of the holy Quran are more rewarding than the other Ayahs. **قُلْ هُوَ اللَّهُ** Surah Ikhlas has reward (Sawab) for one third of the Quran, but **تَبَّتْ يَدَا** surah Lahab is without this reward. (See Rooh-ul-Bayan, under the Ayah:

**وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا**

Had it been from other than Allah, they would surely have found therein much incongruity (82: Nisa 4).

But no Ayah is bad, because if any science (Knowledge) were bad, Almighty Allah would not possess it, as He is free from evil. Besides, the angels knew the Attributes of God, but Hadrat Adam (PBUH) was given the knowledge of all good and bad things of the world and this 'knowledge' testified to his superiority. Because of this knowledge, he was declared the 'Preceptor of the Angels'. If the knowledge of bad things were bad, Adam would not be declared 'Preceptor' (teacher, educator) by giving this knowledge. Apart from this, the worst thing in the world is disbelief (Kufr) and 'Shirk' (idolatry). But Islamic law experts say that the knowledge of the nature of Jealousy and Malice and the words pertaining to 'Kufr' and 'Shirk' is necessary so that one may keep away from these evils. Similarly, it is 'Fard' (incumbent, obligatory) to learn magic to ward off magic. Shâmi says in Introduction **مقدمه** :

That is, the study of hypocrisy, jealousy and unlawful (Harâm) **وَعِلْمُ الرِّيَاءِ وَعِلْمُ الْحَسَدِ وَالْعَجَبِ وَعِلْمُ الْأَلْفَافِ**  
and to learn the words of disbelief Kufr is necessary; by **الْمُحَرَّمَاتِ وَالْمَكْفُورَةِ وَلَعُمْرِي هَذَا مِنْ أَهَمِّ الْمُهَمَّاتِ**  
God it is very necessary. (ملخصاً)

In this very Introduction, Shâmi under section 'science of stars' (astronomy) and Ramal says:

In 'Zakheerah Nazir' it has been written that the learning of Magic is necessary to ward off the magic of the Ahle-Harb.

وَفِي ذَخِيرَةِ النَّاطِرِ تَعَلَّمَ قَرَضَ لِرَدِّ سَاحِرِ أَهْلِ الْحَرْبِ

Ahya-ul-Uloom احياء العلوم, Vol.-I, Chapter-I, Section-3 'Evil Sciences' says:

*The evil of science is not evil because of its being 'science'; it is 'evil' for three reasons in respect of the people ---- ibid.*

This statement makes the fact abundantly clear that the study, in itself, of anything is not bad (evil). Now the objection of the deniers that the Holy Prophet had no knowledge of the evil things (theft, adultery, magic, poetry), as it is 'evil' to know them stands removed. Tell me whether God knows them or not. It is for this reason that they admitted (more than the Holy Prophet) the knowledge of Satan and 'Malak-ul-Maut ملك الموت' (Angel of Death Izrael). It is like the Majusies (Magians) saying that Allah Almighty is not the creator of evil things, as it is 'evil' to create 'evils' نعوذ بالله (let us flee to God from this). If the science of magic is an evil, why Almighty Allah sent two angels (Hâroot and Mâroot) down to the earth to teach it.

The magicians of pheroa recognized the truthfulness of and believed in prophet Moses through the knowledge of magic. Just note that the knowledge of magic became a source of Faith.

- 2) The Holy Prophet (ﷺ) was blessed with the knowledge of all the prophets and of all the creatures. Molvi Mohammad Qasim Nanotvi Head of Deobandi sect has conceded this fact in 'Tahzeer-un-Nas' تحذير الناس .

Consequently, the Holy Prophet has the knowledge of all those things that are known to any creature; rather, all got the knowledge because the Holy Prophet disseminated it. A teacher can impart only that knowledge to his students which he himself possesses. Hadrat Adam is included in the prophets. So, we shall also discuss the knowledge of Hadrat Adam and Hadrat Ibrahim Khalil Ullah (peace be upon them).

- 3) All the events (ما كان و ما يكون - past and present) are recorded/ preserved in the holy Quran and Lauh-e-Mahfooz لوح محفوظ, and the angels and some of the prophets and 'Aulia' can observe it and it is all the time before the eyes of the Holy Prophet. One also finds its references. So, we shall also discuss the knowledge of Lauh-e-Mahfooz and Quran. Likewise, we shall also argue about the knowledge of the angel called 'Kaib-e-Taqdeer' كاتب تقدیر (The writer of Fate).

All these discussions will be to prove the knowledge of the Holy Prophet (ﷺ).

### *Third Section*

## **'Creed About the Knowledge of the Unseen (Ghaib) and Its Grades'**

There are three forms of the 'Knowledge of the Unseen' and they have separate injunctions (from 'Khalis-ul-Eitqad خالص الاعتقاد page 5):

### **First Kind:**

- 1) Almighty Allah is the Knower in Himself; until He (grants the knowledge), none can know even a letter.
- 2) Almighty Allah imparted Knowledge about some of His Divine Secrets to the Holy Prophet as well as other prophets.
- 3) The knowledge of the Holy Prophet (ﷺ) surpasses the knowledge of all the creatures. Hadrat Adam, Khalil (Peace be upon them) and Malak-ul-maut (angel Izrael عزرائيل) and the satan are also creatures. These three things are an integral part of Deen (faith); their denial is tantamount to disbelief (Kufr).

### **Second Kind:**

- 1) Respected 'Aulia' also get knowledge of some of the Divine Secrets through the holy prophets.
- 2) Almighty Allah imparted knowledge of a number of parts of the Five Divine Secrets to the Holy Prophet (ﷺ). The person who denies this second kind is astray and evilly religious, as he rejects hundreds of Hadiths.

Third Kind:

- 1) The Holy Prophet (ﷺ) was given knowledge as to when the Day of Resurrection would occur.
- 2) He has been given the knowledge of all the past and future events (which are preserved in Lauh-e-Mahfooz) – even beyond it.
- 3) The Holy Prophet (ﷺ) has been given the knowledge of the reality of soul and all the 'Mutashabehat' متشابهات of the Quran.

*Fourth Section*

When the denier of the knowledge of the Unseen (Ghaib) argues his claim, one must keep the following Four points in view:

- 1) That Ayah should be 'Qataee-dalalat' قطعی الدلات (clear and specific) without few possibilities and any doubts rising from it and the Hadith should be 'Mutawatir متواتر' (based on the chain of consistency).
- 2) This Ayah or Hadith should clearly negate the grant of knowledge (that Allah did not give so and so knowledge) or the Holy Prophet himself says that this knowledge has not been given to him.
- 3) Not to disclose a certain fact it is not enough may be the Holy Prophet knew a certain thing but he had not disclosed it out of expediency. Similarly, the Holy Prophet's simply saying that: 'God knows; none but God knows or how do I know etc.' is not enough, because, sometimes, such words are uttered to negate personal knowledge or to silence the questioner.
- 4) The fact about which ignorance has been pleaded must be some 'event' and the event must have occurred before the Last Day, because even we do not claim to have knowledge of all the Divine Attributes and the post-Last Day events. These four sections are necessary to be kept in view.



## *In Proof of Knowledge About Unseen*

This chapter has six sections. In the first section, proofs have been produced from the holy Quran; in the second section, it has been done by referring to the hadiths; in the third section, the interpreters of Hadiths have been quoted for proofs; in the fourth section, the sayings of the Islamic Scholars and especially the Islamic Law experts have been cited; in the fifth section, proofs have been produced from the books of the deniers themselves and the sixth section consists of logical arguments and the venerable Aulia's knowledge about the Unseen.

### *Section - 1*

### *'Ayahs of the Quran'*

- 1) Almighty Allah taught Adam the names of all the things. (31 Baqarah 2)

In 'Tafseer Madarik مدارك', this Ayah has been interpreted as under:

Teaching the names of all the things to Hadrat Adam means that Almighty Allah showed him all the sexes created by Him telling him that its name is horse, that's name is camel and so on. Hadrat Ibn-e-Abbas narrates that he (Adam) was taught the names of all the things, including the little cup and the handful (i.e. every little thing).

وَمَعْنَى تَعْلِيمِهِ أَسْمَاءَ الْمُسَمَّيَاتِ أَنَّهُ تَعَالَى أَرَاهُ  
الْأَجْنَاسَ الَّتِي خَلَقَهَا وَعَلَّمَهُ أَنَّ هَذَا اسْمُهُ  
فَرَسٌ وَهَذَا اسْمُهُ بَعِيرٌ وَهَذَا اسْمُهُ كَذَا هَذَا  
اسْمُهُ كَذَا وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا  
عَلَّمَهُ اسْمَ كُلِّ شَيْءٍ حَتَّى الْقِصْعَةَ وَالْمَغْرَقَةَ

Tafseer Khazin خازن has explained this Ayah similarly and added more:

It is said that Hadrat Adam was taught the names of all the angels and it is further said that Adam was also taught the names of his children, besides all the languages).

وَقِيلَ عَلَّمَ آدَمَ أَسْمَاءَ الْمَلَائِكَةِ وَقِيلَ أَسْمَاءَ ذُرِّيَّتِهِ  
وَقِيلَ عَلَّمَهُ اللُّغَاتِ كُلَّهَا

In Tafseer Kabeer كبير, under this Ayah, the following lines appear:



Hadrat Adam was taught the properties and conditions of all the things and what is popularly believed is that it means all the names of the kinds of every thing among the creatures, which must be in different languages being spoken by the offspring of Adam till today, Arabic, Persian, Roman etc.)

قَوْلُهُ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا أَيُّ عَلَّمَهُ صِفَاتِ الْأَشْيَاءِ وَنَعُوتَهَا وَخَوَاصَهَا وَهُوَ الْمَشْهُورُ أَنَّ الْمُرَادَ أَسْمَاءَ كُلِّ شَيْءٍ مِنْ خَلْقٍ مِنْ أَجْنَاسِ الْمَخْلُوقَاتِ مِنْ جَمِيعِ اللُّغَاتِ الْمُخْتَلِفَةِ الَّتِي يَتَكَلَّمُ بِهَا وَلَدُ آدَمَ الْيَوْمَ مِنَ الْعَرَبِيَّةِ وَالْفَارِسِيَّةِ وَالرُّومِيَّةِ وَغَيْرِهَا

Under this Ayah, Tafseer Abu Saud ابو السعود says:

It is said that Adam was told the names of the past and future things. It is further said that he was taught the names of all the creatures; he was informed about all intellectual, sensual, imaginary and fanciful things. Adam was inspired about the nature, the names, the properties, the recognition, the rules of the things and the detail of the tools and their usages).

وَقِيلَ أَسْمَاءَ مَا كَانَ وَمَا يَكُونُ وَقِيلَ أَسْمَاءَ خَلْقِهِ مِنَ الْمَعْقُولَاتِ وَالْمَحْسُوسَاتِ الْمُتَخَيَّلَاتِ وَالْمَوْهُومَاتِ وَالْهَمَمَةُ مَعْرِفَةُ ذَوَاتِ الْأَشْيَاءِ وَأَسْمَاءُهَا وَخَوَاصُّهَا وَمَعَارِفُهَا أَصُولُ الْعِلْمِ وَقَوَائِنُ الصَّنَاعَاتِ وَتَفَاصِيلُ الْأَنْبَاءِ وَكَيْفِيَّةُ اسْتِعْمَالِهَا

In this context, Tafseer Rooh-ul-Bayan روح البیان says:

And Adam was taught the basic facts about the things, besides their material and theological benefits. Moreover, he was told the names of the angels, his offspring, and the names of the living and lifeless things. Adam was also guided in the art of making the things. He was taught the names of all the cities, villages, birds and trees; names of all that has happened and will happen and all that Allah will produce till the Last Day: the names of the items of food and drinks, every blessing of Paradise. In sum, Adam was taught the names of all the things. According to one Hadith, Hadrat Adam was taught seven hundred thousand languages).

وَعَلَّمَهُ أَحْوَالَهَا وَمَا يَتَعَلَّقُ بِهَا مِنَ الْمَنَافِعِ الدِّينِيَّةِ وَالْدُّنْيَوِيَّةِ وَعَلَّمَ أَسْمَاءَ الْمَلَائِكَةِ وَأَسْمَاءَ ذُرِّيَّتِهِ وَأَسْمَاءَ الْحَيَوَانَاتِ وَالْجَمَادَاتِ وَصَنَعَةَ كُلِّ شَيْءٍ وَأَسْمَاءَ الْمُدُنِ وَالْقُرَى وَأَسْمَاءَ الطَّيْرِ وَالشَّجَرِ وَمَا يَكُونُ وَكُلُّ نِسْمَةٍ يَخْلُقُهَا إِلَى يَوْمِ الْقِيَامَةِ وَأَسْمَاءَ الْمَطْعُومَاتِ وَالْمَشْرُوبَاتِ وَكُلِّ نَعِيمٍ فِي الْجَنَّةِ وَأَسْمَاءَ كُلِّ شَيْءٍ وَفِي الْخَيْرِ عَلَّمَهُ سَبْعَ مِائَةِ أَلْفٍ لُغَةً

These exegeses show that all the sciences of ما كان و ما يكون what has happened and what will happen were taught to Hadrat Adam (PBUH). He was taught languages,



the method of making things and their good and bad points, the use of tools etc. But now see the knowledge of the Holy Prophet (ﷺ) the truth is that this knowledge of Adam is a drop of the river or a particle of the sand of the desert as compared with the knowledge of my Master (ﷺ).

Sheikh Ibn-e-Arabi ابن عربی (Futuhat Makkia مکيه Chapter X) says:

Adam is the first caliph (Khaleefah), **أَوَّلُ نَائِبٍ كَانَ لَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَخَلِيفَتُهُ**  
vicegerent of the Holy Prophet.  
**آدَمُ عَلَيْهِ السَّلَامُ**

It is now clear that Hadrat Adam is the 'Khaleefa' of the Holy Prophet (ﷺ). 'Khaleefa' is the person who acts in the absence of person. Before the birth of the Holy Prophet, all the prophets were the 'Naibs' (deputy) of the Holy Prophet. This has been written by Molvi Qasim Deobandi in his book 'Tahzeer-un-Nas' تحذير الناس, as we shall explain: Such is the state of knowledge of the Khaleefa.

In Naseem-ur-Riad Shrah Shifa Qadi Iyad, نسيم الرياض شرح شفا قاضي عياض the following lines appear:

All the creatures, from Hadrat Adam to the Day of Judgement, were revealed to the Holy Prophet (ﷺ). So, he recognized all of them, as Hadrat Adam was taught all the names.  
**إِنَّهُ عَلَيْهِ السَّلَامُ عَرَضَتْ عَلَيْهِ الْخَلْقُ مِنْ لَدُنْ**  
**آدَمَ إِلَى قِيَامِ السَّاعَةِ فَعَرَفَهُمْ كُلَّهُمْ كَمَا عَلَّمَ**  
**آدَمَ الْأَسْمَاءَ كُلَّهَا**

This writing shows that the Holy Prophet knew and recognized all:

- 2) And this Rasul (Messenger) **وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا**  
may be a witness in regard to  
you. (143: Baqarah 2)

Under this Ayah, Tafseer Azezi عزیزى says:

The Holy Prophet by virtue of his 'Noor-e-Nubuwwat' (light of prophethood) knows the faith of every Faithful and the degree as well as the reality of his Faith also the thing that hinders his progress. Hence, the Holy Prophet recognizes your sins, degrees of your Faith, your good and evil deeds, sincerity and hypocrisy. His evidence, therefore, in this world under Shariah command' is acceptable and practicable for the Ummah.  
**رسول علیه السلام مطلع است بنور نبوت بر دین هر مؤدین**  
**بدین خود که در کدام درجه از دین من رسیده و حقیقت ایمان**  
**او چیست و تجارے کہ بداں از ترقی محبوب مانده است کدام**  
**است پس او می شناسد گناہان شما را و درجات ایمان**  
**شما را و اعمال بد و نیک شما را و اخلاق و نفاق شما را لهذا شہادت**  
**او در دنیا بحکم شرع در حق امت مقبول واجب العمل است**

Under this Ayah, Tafseer Rooh-ul-Bayan روح البیان explains as follows:

It is for the reason that the word of 'Shaheed' (witness) includes the meaning of 'guard' and informed, and the inclusion of this meaning indicates the fact that calling somebody 'just' and giving witness for the defence is possible only when the witness is 'informed of the circumstances'. And the Holy Prophet's giving evidence for the Muslims implies his recognizing the theological standard of every Faithful person. Hence, the Holy Prophet (ﷺ) recognizes, through the light of truth, the sins, the reality of their Faith, their good and bad practices; their sincerity and hypocrisy. The Holy Prophet's Ummat will also, on the Last Day, recognize these circumstances of all the past Ummahs of other prophets — but with the help of these lights of the Holy Prophet (ﷺ).

هَذَا مَبْنًى عَلَى تَضَمُّنِ الشَّهِيدِ مَعْنَى الرَّقِيبِ  
وَالْمُطَّلِعِ وَالْوَجْهَ فِي إِعْتِبَارِ تَضَمُّنِ الشَّهِيدِ  
الْإِشَارَةَ إِلَى أَنَّ التَّعْدِيلَ وَالتَّزْكِيَّةَ إِنَّمَا يَكُونُ عَنْ  
خُبْرَةٍ وَمَرَاتِبَةٍ بِحَالِ الشَّاهِدِ - وَمَعْنَى شَهَادَةِ  
الرَّسُولِ عَلَيْهِمْ إِطْلَاعُهُ عَلَى رُبِّيَّةِ كُلِّ مُتَدَبِّرٍ  
بَدِينِهِ فَهُوَ يَعْرِفُ ذُنُوبَهُمْ وَحَقِيقَةَ إِيْمَانِهِمْ  
وَأَعْمَالِهِمْ وَحَسَنَاتِهِمْ وَسَيِّئَاتِهِمْ وَإِخْلَاصِهِمْ  
وَنِفَاقِهِمْ وَغَيْرَ ذَلِكَ بِنُورِ الْحَقِّ وَأَمْتُهُ يَعْرِفُونَ ذَلِكَ  
مِنْ سَائِرِ الْأُمَمِ بِنُورِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

In regard to this very Ayah, Tafseer Khazin خازن says:

Then, on the Last Day, the Holy Prophet shall be called; Almighty Allah will ask the Holy Prophet about the circumstances of his Ummah and he will testify to their (Ummah's) purity and truthfulness).

ثُمَّ يُؤْتَى بِمُحَمَّدٍ عَلَيْهِ السَّلَامُ فَيُسْأَلُهُ عَنْ حَالِ أُمَّتِهِ  
فَيَزَكِّيهِمْ وَيَشْهَدُ بِصِدْقِهِمْ

Tafseer Madarik مدارك (Chapter II, Surah Baqarah) about this Ayah says:

Then the Holy Prophet will be called to tell his Ummah's circumstances. He will defend his Ummah, testifying to their being just. So, the Holy Prophet knows your justice.

فَيُؤْتَى بِمُحَمَّدٍ فَيُسْأَلُ عَنْ حَالِ أُمَّتِهِ فَيَزَكِّيهِمْ  
وَيَشْهَدُ بِعَدَالَتِهِمْ وَيُزَكِّيْكُمْ وَيَعْلَمُ بِعَدَالَتِكُمْ

In view of what has been stated in this Ayah and these exegeses, on the Last Day, the Ummahs of the other Prophets will respectfully say to Almighty Allah "None of your Messengers reached us". The prophets of these Ummahs will humbly say, "O, God, we went to them; we conveyed your commands to them, but they did not

honour them". Almighty Allah will order the prophets to produce some witnesses because they are plaintiffs.

They will present the Ummah of the most-chosen Holy Prophet (ﷺ) as their witness. The Muslims will give the evidence that "O, God, Thy prophets are true; they had conveyed Thy Message to us".

Now two things are worthy of research. *First* whether or not the Muslims are liable to give evidence (the evidence of a liar, a sinner and a disbeliever is not accepted; the evidence of a pious Muslim is accepted). *Second* these people had not seen the times of the former prophets then how are they justified in giving evidence? The Muslims will humbly say, "O, God! Thy beloved Holy Prophet (ﷺ) had told us that the former prophets had preached; having heard him, we are giving evidence". Upon it, the Holy Prophet (ﷺ) will be called who will give evidence for two things (1) these people are not wicked (sinner) or disbeliever, not entitled to give evidence; rather, they are Muslims and pious. Besides this, I, no doubt, told them that the former prophets had conveyed the Divine commands to their community. After this, a decree will be issued in their favour.

One learns a few important facts from this event: first, the Holy Prophet (ﷺ) is well-informed about the Faith, deeds, Fasts, Salât and intentions of the Muslims till the Last Day; otherwise, the evidence for the defence would not be possible. No facts about any Muslim can remain hidden from (the eyes) of the Holy Prophet. Hadrat Nooh (Noah) (PBUH) found out the circumstances of the future generations of his nation. He knew that his nation's offspring would be disbelievers وَلَا يَلِدُوا إِلَّا فِجْرًا كُفَّارًا (27. Nooh, 71) (and they will beget non but on evil doer) "O, God! Drown them". Hadrat Khidr خضر (PBUH) had known all about the child whom he murdered i.e. if he lived he would be rebellious. In view of the forgoing, how the Chief of the Prophets (ﷺ) can remain unaware of the circumstances of any person. *Second*, the Holy Prophet (ﷺ) had seen the circumstances of the former prophets and their Ummahs with the help of the 'نور نبوت' (light of Prophet hood). He had seen the evidence. If this evidence were simply heard of, such evidence had already been given by the former Muslims. The 'heard evidence' culminates in 'seen evidence'. *Third*, it also transpires that Almighty Allah knows that the Prophets are True; even then, He decides after securing evidence. Likewise if the Holy Prophet investigates the cases and asks for evidence, it does not necessarily mean that the Holy Prophet is 'Uninformed'; rather, the cases are normally dealt with in the same manner (for further elucidation, see our book 'Shan-e-Habib-ur-Rahman Min Ayat-il-Quran (شان حبیب الرحمن من آیات القرآن)). This evidence is also mentioned in the following Ayah.

- 3) and O, beloved! We shall bring  
you as a guardian for all  
(41: Nisâ 4).

وَجَنَابِكَ عَلَى هَؤُلَاءِ شَهِيدًا

In Tafseer 'Naishapuri' نیشاپوری, this Ayah has been commented upon as under:

The Holy Prophet's blessed soul is the seer of all the souls, hearts and sensualities/ desires, as the Holy Prophet has said that the first thing that Almighty Allah created was his 'Noor' (light).

لَا نُرُوحَهُ عَلَيْهِ السَّلَامُ شَاهِدٌ عَلَى جَمِيعِ الْأَرْوَاحِ وَالْقُلُوبِ وَالنَّفُوسِ يَقُولُهُ عَلَيْهِ السَّلَامُ أَوَّلُ مَا خَلَقَ اللَّهُ نُورِي

In this connection, Tafseer Rooh-ul-Bayan روح البیان says:

Day and night, the deeds of his Ummah are presented to the Holy Prophet (ﷺ). Hence, he knows his Ummah by their symbols/ characteristics; he also knows deeds; therefore, he will bear witness to them.

وَأَعْلَمَ أَنَّهُ يُعْرَضُ عَلَى النَّبِيِّ عَلَيْهِ السَّلَامُ أَعْمَالُ أُمَّتِهِ عَدْوَةٌ وَعَشِيَّةٌ فَيَعْرِفُهُمْ بِسِيمَاهُمْ أَعْمَالُهُمْ فَلِذَلِكَ يَشْهَدُ عَلَيْهِمْ

Under this Ayah in Tafseer Madarik مدارك, the following commentary appears:

The Holy Prophet is a witness to the Faith of the believers, the 'Kufr' (disbelief) of the disbelievers and the hypocrisy of the hypocrites.

أَيُّ شَاهِدًا عَلَى مَنْ آمَنَ بِالْإِيمَانِ وَعَلَى مَنْ كَفَرَ بِالْكَفْرِ وَعَلَى مَنْ نَافَقَ بِالنِّفَاقِ

This Ayah and these eisegesis show that the Holy Prophet (ﷺ) knows all about the Faith and faithlessness, hypocrisy and other deeds of all the people from the first day to the Last Day. It is for this reason that he is a witness for all and this is 'knowledge of the Unseen' (Ghaib).

- 4) Who is he who could intercede in His presence except as He permitteth? He knoweth what is before them and what is behind them. (255: Baqarah 2)
- مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

In 'Tafseer Naishapuri' نیشاپوری, this Ayah has been interpreted as under:

The Holy Prophet knows the earliest events of the creatures as well as the affairs after the Last Day.

يَعْلَمُ مُحَمَّدٌ صَلَّى عَلَيْهِ وَسَلَّمَ مَا بَيْنَ أَيْدِيهِمْ مِنْ أَوَّلِيَّاتِ الْأُمُورِ قَبْلَ الْخَلْقِ وَمَا خَلْفَهُمْ مِنْ أَحْوَالِ الْفِيَاةِ

In this connection, Rooh-ul-Bayan says:

The Holy Prophet (ﷺ) knows the former circumstances of the creatures; he knows the events occurring before and after the birth of creatures, including the facts about the Last Day, unrest of the creatures, the wrath of Allah etc.

يَعْلَمُ مُحَمَّدٌ عَلَيْهِ السَّلَامُ مَا بَيْنَ أَيْدِيهِمْ مِنَ  
الْأُمُورِ الْأَوَّلِيَّاتِ قَبْلَ الْخَلْقِ وَمَا خَلْفَهُمْ مِنْ  
أَحْوَالِ الْقِيَامَةِ وَفَزَعَ الْخَلْقَ وَغَضِبَ الرَّبُّ

A close study of this Ayah and these exegesis reveals that in this Ayah from 'آيت الكرسي' three attributes of the Holy Prophet have been narrated; rest of the attributes are enshrined in the beginning and in the last are Divine. It has been stated in the Ayahs that nobody can intercede with Almighty Allah for anyone without His leave and the person who is allowed to intercede is the Holy Prophet (ﷺ). It is necessary for the intercessor to know the end and the circumstances of the sinners so that a non-deserving may not be interceded for depriving the deserving ones; as it is important for a doctor to distinguish between curable and incurable patients, Almighty Allah says: يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ The person whom we have made intercessor has been given knowledge of all, because for 'Shafaat-e-Kubra' (Supreme intercession), the knowledge of the Unseen is vitally essential.

In view of the above, the opinion held by some people that the Holy Prophet will not recognize the hypocrites or that the Holy Prophet himself did not know exactly about his own end, is outright absurd and irreligiousness, as is found in the following words:

And they do not comprehend anything of His knowledge save whatever He Himself may please to reveal (255: Baqarah 2).

وَلَا يَحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

This Ayah has been commented upon in Tafseer Rooh-ul-Bayan روح البیان, as under:

يَحْتَمِلُ أَنْ تَكُونَ الْهَاءُ كِنَايَةً عَنْهُ عَلَيْهِ السَّلَامُ يَعْنِي هُوَ شَاهِدٌ عَلَى أَحْوَالِهِمْ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ مِنْ سِيرِهِمْ وَمُعَامَلَاتِهِمْ وَقَصَصِهِمْ وَمَا خَلَقَهُمْ مِنْ أُمُورِ الْآخِرَةِ وَأَحْوَالِ أَهْلِ الْجَنَّةِ وَالنَّارِ وَهُمْ لَا يَعْلَمُونَ شَيْئًا مِنْ مَعْلُومَاتِهِ إِلَّا بِمَا شَاءَ مِنْ مَعْلُومَاتِهِ عِلْمُ الْأَوَّلِيَّاتِ مِنْ عِلْمِ الْأَنْبِيَاءِ بِمَنْزِلَةِ قَطْرَةٍ مِنْ سَبْعَةِ أَبْحُرٍ وَعِلْمُ الْأَنْبِيَاءِ مِنْ عِلْمِ نَبِيِّنَا عَلَيْهِ السَّلَامُ بِهِذِهِ الْمَنْزِلَةِ وَعِلْمُ نَبِيِّنَا مِنْ عِلْمِ الْحَقِّ سُبْحَانَهُ بِهِذِهِ الْمَنْزِلَةِ انْتَهَى فِكُلُّ رَسُولٍ وَنَبِيٍّ وَرَلِّي اخِذُونَ بِقَدْرِ الْقَابِلَةِ وَالْإِسْتِعَادِ مِمَّا لَدَيْهِ وَلَيْسَ لِأَحَدٍ أَنْ يَعُدُّهُ أَوْ يَقْدِمَ عَلَيْهِ

May be, the subjective pronoun (damer ضمير) used in this Ayah related to the Holy Prophet, i.e. the Holy Prophet is the observer of the circumstances of the people; he knows their present circumstances, their morals, their affairs, their stories etc. He also knows their past events, facts about the Hereafter and the circumstances of the hell and the paradise dwellers (pious and the wicked). These people do not share information of the Holy Prophet until the Holy Prophet himself wishes so. The knowledge of the 'Aulia Allah' as compared with that of the prophets is like a drop as against the water of the seven seas. And the knowledge of the Prophets as compared with that of our Prophet is of the same degree, and our Holy Prophet's knowledge as compared with that of Almighty Allah is of the same degree. Hence, every Prophet, Rasul and 'Walee' gets knowledge from the Holy Prophet according to his ability and capacity and none can excel the Holy Prophet (ﷺ).

While commenting on this Ayah, Tafseer Khazin خازن says:

That is, Almighty Allah blessed them with His knowledge they are Messengers and Prophets, as their knowledge of the Unseen should be the proof of their prophethood. Almighty Allah has said that He does not reveal His Divine Secrets to anyone except the prophet He is pleased with.

يَعْنِي أَنَّ بَطْلَانَهُمْ عَلَيْهِ وَهُمْ الْأَنْبِيَاءُ وَالرُّسُلُ  
لِيَكُونَ مَا يُبْلَغُهُمْ عَلَيْهِ مِنْ عِلْمٍ غَيْبٍ دَلِيلًا عَلَى  
نُوبَتِهِمْ كَمَا قَالَ اللَّهُ تَعَالَى فَلَا يُظْهِرُ عَلَى غَيْبِهِ  
أَحَدًا إِلَّا مَن ارْتَضَى مِنْ رَسُولٍ

Tafseer Mualim-ut-Tanzeel معالم التنزيل explains this Ayah as under:

That is, these people are unable to encompass the knowledge of the Unseen, but to the extent Allah pleases; information of which has been conveyed by the holy prophets.

يَعْنِي لَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِ الْغَيْبِ إِلَّا بِمَا شَاءَ  
مِمَّا أَخْبَرَهُ الرَّسُلُ

A close study of this Ayah and these exegesis shows that 'Knowledge' in this Ayah implies the 'Knowledge of Allah', as nobody can have as much knowledge as Allah possesses. However, one can get the knowledge of the Unseen if Almighty Allah wishes so. Almighty Allah gave this knowledge to His prophets and, through the prophets, to some of the true believers (Mominen). Hence, they also got the knowledge of the Unseen as a gift from Allah how much knowledge? It will be explained later.

Or it means that no one can be equal to the Holy Prophet in his knowledge; however, the Holy Prophet can graciously impart knowledge to anyone he himself likes. Therefore, from the birth of Adam to the Last Day, whoever whatsoever got

knowledge is a drop of the Holy Prophet's river of knowledge. This includes the knowledge of Hadrat Adam and the angels etc.

As regards the vastness of Hadrat Adam's knowledge, we have already explained it under the Ayah عَلَّمَ آدَمَ :

- 5) Nor will He disclose to you the secrets of the Unseen, but He مَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي chooses of His apostles whom He pleases (179: Aal-e-Imran 3).

In Tafseer Baidavi بياضوى , this Ayah has been interpreted as under:

Almighty Allah does not give anyone the knowledge of the Unseen so as to inform him about Faith and Disbelief (Kufr) مَا فِي الْقُلُوبِ مِنْ كُفْرٍ وَإِيمَانٍ وَلَكِنَّ اللَّهَ يَجْتَبِي found in hearts, but Allah chooses anyone He likes for the transmission of His Message. Allah inspires him and informs him about some of the Divine Secrets or He establishes such arguments for him that lead to the Unseen. أَوْ يُصِيبُ لَهُ مَا يَدُلُّ عَلَيْهَا

Tafseer Khazin خازن explains this Ayah as under:

But Allah chooses from among the prophets. He likes and gives them some knowledge of the Unseen. لَكِنَّ اللَّهَ يَصْطَفِي وَيَخْتَارُ مِنْ رُسُلِهِ مَنْ يَشَاءُ فَيُطْلِعُهُ عَلَى مَا يَشَاءُ مِنْ غَيْبِهِ

In Tafseer Kabeer كبير , the following interpretation appears as follows:

It is characteristic of the holy prophets to know these things as they know the Unseen (Jumal). It means that Allah chooses whomever He likes from among the prophets. Then he imparts to them the knowledge of the Unseen. Almighty Allah will not inform you about the Unseen, so that you may recognize the hypocrites. But Allah chooses whomever He likes and then informs him about the unseen, as the Holy Prophet (ﷺ) was informed about the hypocrites (Jalalain). قَدْ مَعْرِفَةُ ذَلِكَ عَلَى سَبِيلِ الْإِعْلَامِ مِنَ الْغَيْبِ فَهُوَ مِنْ خَوَاصِّ الْأَنْبِيَاءِ الْمَعْنَى لَكِنَّ اللَّهَ يَجْتَبِي أَنْ يَصْطَفِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَيُطْلِعُهُ عَلَى الْغَيْبِ (جُمَل) وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ فَتَعْرِفُوا الْمُنَافِقِينَ مِنْ غَيْرِهِ قَبْلَ التَّمْيِيزِ وَلَكِنَّ اللَّهَ يَجْتَبِي وَيَخْتَارُ مِنْ رُسُلِهِ مَنْ يَشَاءُ فَيُطْلِعُ عَلَى غَيْبِهِ كَمَا أَطْلَعَ النَّبِيَّ عَلَيْهِ السَّلَامُ عَلَى حَالِ الْمُنَافِقِينَ (جلالين)



Rooh-ul-Bayan روح البیان says:

The realities and the secrets of circumstances do not reveal themselves without the support of the Prophet. فَإِنَّ غَيْبَ الْحَقَائِقِ وَالْأَحْوَالِ لَا يَنْكَشِفُ إِلَّا بِوَسِطَةِ الرَّسُولِ

This great Ayah and these exegesis show that Allah's especial knowledge of the Unseen is revealed to the Prophet. Some of the exegete's view that Ba'ad 'بعض' (certain part of Unseen) means 'Ba'ad' as against the knowledge of Allah, and ما كان وما يكون what ever has or will happen is also minor part of the knowledge of Allah.

- 6) We taught you that which you did not know and Allah has done a great favour to you (113 Nisâ 4) وَعَلَّمَكُم مَّا لَمْ تَكُنْ تَعْلَمُونَ وَكَانَ فَضْلُ اللَّهِ عَلَيْكُمْ عَظِيمًا

That is the commands and the knowledge of the Unseen (Jalalain). أَيُّ مِنَ الْأَحْكَامِ وَالْغَيْبِ (جلالين)

Almighty Allah sent down the Quran to him (the Holy Prophet), blessed him with 'wisdom' (Hikmat). Allah informed him their secrets and made him aware of their realities (Kabeer كبير). That is, the injunctions of Shariah and the teachings of Deen (Religion) were taught to him. It is said that he (the holy Prophet) was given knowledge of the Unseen which he did not know earlier. It is further said that it means that he was taught the hidden things and was informed about the secrets lurking in the hearts, besides, the hypocrites' trickery and fraud (Khazin خازن). He was trained in religious (Deen) and Shariah matters, besides giving knowledge about the hidden facts and the secrets of the hearts (Madarik مدارك).

أَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَأَطْلَعَكَ عَلَى أَسْرَارِهِمَا وَأَوْفَقَكَ عَلَى حَقَائِقِهِمَا (كبير)  
يَعْنِي مِنَ أَحْكَامِ الشَّرْعِ وَأُمُورِ الدِّينِ وَقِيلَ  
عَلَّمَكَ مِنْ عِلْمِ الْغَيْبِ مَّا لَمْ تَكُنْ تَعْلَمُ وَقِيلَ  
مَعْنَاهُ عَلَّمَكَ مِنْ خَفِيَّاتِ الْأُمُورِ وَأَطْلَعَكَ عَلَى  
ضَمَائِرِ الْقُلُوبِ وَعَلَّمَكَ مِنْ أَحْوَالِ الْمُنَافِقِينَ  
وَكَيْدِهِمْ (خازن)  
مِنْ أُمُورِ الدِّينِ وَالشَّرَائِعِ أَوْ مِنْ خَفِيَّاتِ الْأُمُورِ  
وَضَمَائِرِ الْقُلُوبِ (مدارك)

Tafseer Husainee Bahr-ul Haqaiq حسيني بحر الحقائق comments on this Ayat exegetically as under:

It is the knowledge of مَا كَانَ وَ مَا يَكُونُ (Ma kana Ma Yakun) which Almighty Allah endowed upon the Holy Prophet on the eve of Night of Meraj. It has been stated in the Hadith about Night of Meraj that: I was beneath the Arsh (عرش Throne). A drop was dropped into my throat; hence I found out all the past and future events.

”آل علم ما كان وما يكون يست که حق سبحانه در شب اسرا  
بدان حضرت عطا فرمود چنانچه در حدیث معراج هست  
که من در زیر عرش بودم قطره در حلق من ریختند“ فَعِلِمْتُ  
مَا كَانَ وَ مَا يَكُونُ

جامع البیان Jâme-ul-Bayan :

i.e. Prophet was given knowledge about these secret things which he did not know before the revelation of Quran (Jâme-ul-Bayan).

قَبْلَ نَزُولِ ذَلِكَ مِنْ خَفِيَّاتِ الْأُمُورِ (جامع البیان)

From this Ayah and these exegesis, one can safely conclude that the Holy Prophet was informed about all the future and the past events. The word (ما ma), in the Arabic Language, is used for 'عموم' (generality). Therefore, the Ayah means that the Holy Prophet was informed about the Shariah injunctions, all the events of the world, the people's circumstances concerning Faith etc.

Now limiting it to only injunctions of Shariah is to limit it of one's own accord, which is contrary to the teachings of the Quran, Hadith and the Beliefs of the Ummah, as will be explained later.

7) We have left out nothing in The Book (38: Anaam 6)

مَا قَرَأْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

The holy Quran encompasses all affairs (Khaz:n)

إِنَّ الْقُرْآنَ مُشْتَمِلٌ عَلَى جَمِيعِ الْأَحْوَالِ (خازن)

Tafseer Anwâr-ut-Tanzeel انوار التنزيل deals with this Ayah as under:

'Kitab' means 'Lauh-e-Mahfooz', because this Lauh-e-Mahfooz encompasses all that happens in the world; nothing has been left out in it, whether it is obvious or hidden, whether it relates to animals or stones.

يَعْنِي اللَّوْحَ الْمَحْفُوظَ فَإِنَّهُ مُشْتَمِلٌ عَلَى مَا يَحْرِي  
فِي الْعَالَمِ مِنَ الْجَلِيلِ وَ الدَّقِيقِ لَمْ يُحْمَلْ فِيهِ أَمْرٌ  
حَيَوَانٍ أَوْ جَمَادٍ

Tafseer 'Araais-ul-Bayan عرائس البیان ; has interpreted this Ayah as follows:

That is, nothing of the creatures has been left unmentioned in this Book, but this 'mention' cannot be seen by anyone excepting those who may have been helped with the (Lights of Divine knowledge).

أَيُّ مَا قَرَأْنَا فِي الْكِتَابِ ذِكْرَ أَحَدٍ مِنَ الْخَلْقِ  
وَلَكِنْ لَا يَنْصُرُ ذِكْرَهُ فِي الْكِتَابِ إِلَّا الْمُؤَيَّدُونَ  
بِأَنْوَارِ الْمَعْرِفَةِ

Imam Shaarani says in 'Tabqat-e-Kubra' (Excerpt from Idkhal-us-Sanan ادخال السنان page 55):

If Almighty Allah opens the jammed locks of your hearts, you will stand informed about the sciences enshrined in the holy Quran, becoming independent of every other thing, because there are all those things in the holy Quran which are written in the pages of existence. Almighty Allah says: we have left out nothing in the book.

لَوْ فَتَحَ اللَّهُ عَنْ قُلُوبِكُمْ أَقْفَالَ السُّدَدِ لَا طَلَعْتُمْ عَلَى  
مَا فِي الْقُرْآنِ مِنَ الْعُلُومِ وَاسْتَفْنَيْتُمْ عَنِ النَّظَرِ فِي  
سِرَاهُ فَإِنَّ فِي جَمِيعِ مَا رَقَمَ فِي صَفَحَاتِ الْوُجُودِ  
قَالَ اللَّهُ تَعَالَى مَا قَرَأْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

This Ayah and these commentaries on the Quran show that the 'Book' contains all the circumstances of this world and the Next World. Now the 'Book' here means either the holy Quran or 'Lauh-e-Mahfooz', and the Quran as well as 'Lauh-e-Mahfooz' is in the knowledge of the holy prophet, as we shall show later. Consequently, the holy prophet knows all the circumstances of the world and the Hereafter, because all the sciences are found in the Quran and 'Lauh-e-Mahfooz' — and the Quran and 'Lauh-e-Mahfooz' are in the knowledge of the Holy Prophet.

- 8) naught of wet or dry but (it is noted) in a clear record  
(59 Anaam 6)

وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

### روح البيان *Rooh-ul-Bayan*

This is 'Lauh-e-Mahfooz' in which Allah Almighty has collected all the things which are going to be for the benefits of the people. The divine scholars know these facts.

هُوَ اللَّوْحُ الْمَحْفُوظُ فَقَدْ ضَبَطَ اللَّهُ فِيهِ جَمِيعَ  
الْمَقْدُورَاتِ الْكَوْنِيَّةِ لِقَوَائِدِ تَرْجِعُ إِلَى الْعِبَادِ  
يَعْرِفُهَا الْعُلَمَاءُ بِاللَّهِ

Tafseer Kabeer تفسير كبير

(this very Ayah). There are a few advantages of writing it. *First*, Almighty Allah wrote these circumstances in 'Lauh-e-Mahfooz' so that the angels might be aware of them; hence, this fact might become an example (warning) for those angels who guard the 'Lauh-e-Mahfooz' because these angels compare this writing with the day-to-day new events taking place in the world and find the comparison satisfactory.

وَقَائِدَةُ هَذَا الْكِتَابِ أُمُورٌ أَحَدُهَا أَنَّهُ تَعَالَى كَتَبَ  
هَذِهِ الْأَحْوَالَ فِي اللَّوْحِ الْمُحْفُوظِ لِيَقِفَ الْمَلَائِكَةُ  
عَلَى نَفَاذِ عِلْمِ اللَّهِ فِي الْمَعْلُومَاتِ فَيَكُونُ ذَلِكَ  
عِصْرَةً تَامَةً كَامِلَةً لِلْمَلَائِكَةِ الْمُؤَكَّلِينَ بِاللَّوْحِ  
الْمُحْفُوظِ لِأَنَّهُمْ يَقَابِلُونَ بِهِ مَا يَحْدُثُ فِي صَحِيفَةِ  
هَذَا الْعَالَمِ فَيَجِدُونَهُ مُوَافِقًا لَهُ

Tafseer Khazin تفسير خازن

*Secondly*, same ayah the 'Kitab-ul-Mubeen' means 'Lauh-e-Mahfooz' because Almighty Allah has mentioned in it all that will happen and has passed before the birth of the earth and the heavens. The benefit of recording all these facts in this book is that the angels may be aware of them when the information is imparted.

وَالثَّانِي أَنَّ الْمُرَادَ بِالْكِتَابِ الْمُبِينِ هُوَ اللَّوْحُ  
الْمُحْفُوظُ لِأَنَّ اللَّهَ كَتَبَ فِيهِ عِلْمَ مَا يَكُونُ وَمَاقَدْ  
كَانَ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ وَقَائِدَةُ  
إِحْصَاءِ الْأَشْيَاءِ كَتَبَهَا فِي هَذَا الْكِتَابِ لِيَقِفَ الْمَلَائِكَةُ  
عَلَى انْفَادِ عِلْمِهِ

Tafseer Madarik تفسير مدارك

That 'Book' is either 'Ilm-e-Ilahee' (Divine knowledge) or 'Lauh-e-Mahfooz'.

هُوَ عِلْمُ اللَّهِ أَوْ اللَّوْحُ

Tafseer Tanveer-ul-Miqbas تنوير المقياس and Tafseer Ibn Abbas ابن عباس interpret it as under:

All these things are found in 'Lauh-e-Mahfooz'; their measurements and timings have been stated.

كُلُّ ذَلِكَ فِي اللَّوْحِ الْمُحْفُوظِ مُبَيَّنٌ بِمِقْدَارِهَا  
وَوَقْتِهَا

This Ayah and these exegesis clearly show that 'Lauh-e-Mahfooz' contains every green and dry, small and big thing; Almighty Allah's chosen servants and His angels know 'Lauh-e-Mahfooz'. The knowledge of the Holy Prophet (ﷺ) encompasses all this. As such, all these sciences are a drop of the Holy Prophet's river.

- 9) And we sent down this Quran upon you explaining every thing clearly (89: Nahl 16).

نَزَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنَاتٍ لِكُلِّ شَيْءٍ

Tafseer Husainee interprets this Ayah as under:

We sent down this book on you, making it a lucid statement of everything worldly or religious, brief as well as comprehensive.

نَزَّلْنَا وَفَرَفَرْتَادِيمُ عَلَيْكَ الْكِتَابَ بِرُتُو قَرَأَن رَا بَيِّنَاتٍ لِكُلِّ شَيْءٍ بَيَانِ رُوشَنِ بَرَايَةِ هَمَّةٍ خِزَارِ اَمُورِ دِينِ وَدُنْيَاہِ تَفْصِيلِ دَاہِلِ

Tafseer Rooh-ul-Bayan روح البیان explains this Ayah in the following words:

It is for the statements of the things that concern religion; it contains the stories of the communities and their Messengers.

يَتَعَلَّقُ بِأُمُورِ الدِّينِ مِنْ ذَلِكَ أَحْوَالُ الْأُمَمِ مَعَ أَنْبِيَآءِهِمْ

In Tafseer Itteqan اتقان , this Ayah has been commented upon as under.

One day, Hadrat Mujahid said, "There is no such thing in the world that may have escaped mention in the holy Quran". When he was asked, "where is the mention of inns? He replied, "In the Ayah: (There is no harm if you enter such houses as are uninhabited and your goods/ luggage are lying therein".

قَالَ الْمُجَاهِدُ يَوْمًا مَا مِنْ شَيْءٍ فِي الْعَالَمِ إِلَّا هُوَ فِي كِتَابِ اللَّهِ فَقِيلَ لَهُ فَأَيْنَ ذِكْرُ الْخَنَاطِ فَقَالَ فِي قَوْلِهِ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ

One can safely conclude from this Ayah and these exegetical commentaries that there is mention of every noble and ignoble (small and big, ordinary and extraordinary) thing in the Quran. Almighty Allah taught the Quran to His beloved Prophet (ﷺ) (2 Rahman 55). All these things came to the knowledge of the Holy Prophet (ﷺ).

- 10) The Quran is the detail of the Book (i.e. Lauh-e-Mahfooz) and there is no doubt about it (37: Yunus 10).

وَتَفْصِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ

In connection with this Ayah, Jalalain جلالين says:

It is a detailed book which recounts Allah's commands and other things.

تَفْصِيلُ الْكِتَابِ تَبَيَّنَ مَا كَتَبَ اللَّهُ تَعَالَى مِنَ الْأَحْكَامِ وَغَيْرِهَا

'Jumul Jaml comments as under:

That is, there is complete detail in 'Lauh-e-Mahfooz'.

أَيُّ فِي اللّٰوْحِ الْمَحْفُوظِ

Tafseer Rooh-ul-Bayan روح البيان interprets this Ayah in the following manner:

That is, this Quran is the detail of those Shariah and Reality of the things which have been proved. Ta'aveelat-un-Najmiyyah النجمية ' says: It is the exposition of 'all' that has been destined or written in this Book, brooking no changes whatsoever, as that Book is Eternal and Everlasting

أَيُّ وَتَفْصِيلٌ مَّا حَقَّقَ وَآتَتْ مِنَ الْحَقَائِقِ وَالشَّرَائِعِ  
وَفِي التَّوِيلَاتِ النَّجْمِيَّةِ أَيُّ تَفْصِيلِ الْجُمْلَةِ الَّتِي  
هِيَ الْمَقْدَرُ الْمَكْتُوبَةُ فِي الْكِتَابِ الَّذِي عِنْدَهُ  
لَا يَتَطَرَّقُ إِلَيْهِ الْمَحُورُ وَالْإِنْبَاتُ لِأَنَّهُ أَرْزَلَى أَبَدِيٌّ

This Ayah and the above commentaries prove beyond doubt that the holy Quran contains the Shariah injunctions and all other sciences. This Ayah particularly tells us that the Quran is the detail of the whole 'Lauh-e-Mahfooz' — and 'Lauh-e-Mahfooz' embraces all the sciences وَلَا رَطْبٍ وَلَا يَافِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ no wet and dry but it noted in a clear book (59 Anaam 6) and the Quran is in the knowledge of the Holy Prophet (ﷺ) أَلَمْ يَقْرَأَ (ﷺ) الرَّحْمَنُ عَلَّمَ الْقُرْآنَ. Most affectionate taught the Quran to his beloved (2 Rahman 55). Hence, the whole 'Lauh-e-Mahfooz' is in the knowledge of the Holy Prophet, because the Quran is the detail of the 'Lauh-e-Mahfooz'.

- 11) It is not an invented lie; it confirms what was revealed before it and explains everything in detail (111: Yunus 12).

مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلُ كُلِّ شَيْءٍ

Tafseer Khazin خازن comments on this Ayah as follows:

That is O, prophet Mohammad (ﷺ), in the Quran revealed to you, you will find the detail of every thing that you may need — lawful and unlawful, punishments, injunctions, stories, words of advice and examples, apart from those things which the people usually need in dealing with their worldly and religious affairs.

بَعْنَى فِي هَذَا الْقُرْآنِ الْمُنَزَّلِ عَلَيْكَ يَا مُحَمَّدٌ تَفْصِيلُ  
كُلِّ شَيْءٍ تَحْتَاجُ إِلَيْهِ مِنَ الْحَلَالِ وَالْحَرَامِ وَالْحُدُودِ  
وَالْأَحْكَامِ وَالْقَصَصِ وَالْمَوَاعِظِ وَالْأَمْثَالِ وَغَيْرِ  
ذَلِكَ مِمَّا يَحْتَاجُ إِلَيْهِ الْعِبَادُ فِي أَمْرِ دِينِهِمْ وَدُنْيَاهُمْ

In Tafseer Husainee حسيني, the following interpretation appears:

That is, the holy Quran contains the detail of all those things which may be needed in dealing with the worldly as well as religious affairs of human life.

وَتَفْصِيلَ كُلِّ شَيْءٍ وَبَيَانَ هَمِّهِ حَيْزُهَا كَمَا تَحْتَاجُ إِلَيْهِ بِأَشَدِّ  
وَرَدِّينَ دُونِهَا

Kitab-ul-Ejaz Le-tbin Suraqah كتاب الاعجاز لابن سراقه has explained this Ayah in the following manner:

There is nothing in the universe that is not found in the Quran.

مَا مِنْ شَيْءٍ فِي الْعَالَمِ إِلَّا هُوَ فِي كِتَابِ اللَّهِ تَعَالَى

12. The Merciful taught the Quran to His beloved; created Mohammed — the soul of humanity — and told him the Bayan ما كان وما يكون whatever has or will happen (Rahman 55)

اَلرَّحْمَنُ عَلَّمَ الْقُرْآنَ ۝ خَلَقَ الْإِنْسَانَ ۝  
عَلَّمَهُ الْبَيَانَ

Tafseer Mualim-ut-Tanzeel معالم التنزيل and Husaini حسيني have explained this Ayah as under:

Almighty Allah created man i.e. Hadrat Muhammad (ﷺ) and taught him all about the present, past and future.

خَلَقَ الْإِنْسَانَ يَعْنِي مُحَمَّدًا عَلَيْهِ السَّلَامُ عَلَّمَهُ  
الْبَيَانَ يَعْنِي بَيَانَ مَا كَانَ وَمَا يَكُونُ

About this Ayah, Tafseer Khazin خازن says:

It is said that 'Man' means Hadrat Muhammad (ﷺ) who was taught about all the past and future events, because the Holy Prophet had been informed of all the happenings of the past and future, besides the news about the Day of Judgement.

قِيلَ أَرَادَ بِالْإِنْسَانِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
عَلَّمَهُ الْبَيَانَ يَعْنِي بَيَانَ مَا يَكُونُ وَمَا كَانَ لِأَنَّهُ  
عَلَّمَهُ السَّلَامُ نَبِيٌّ عَنْ خَبَرِ الْأَوَّلِينَ وَالْآخِرِينَ  
رَعْنَ يَوْمِ الدِّينِ

In Rooh-ul-Bayan روح البيان, this Ayah has been explained as follows:

That is, Almighty Allah taught the Holy Prophet the Quran and the secrets of His Providence, as Almighty Allah has Himself said: 'We taught you such things that you did not know'.

وَعَلَّمَ نَبِيَّنَا عَلَيْهِ السَّلَامُ الْقُرْآنَ وَأَسْرَارَ الْأَلْهُمِيَّةِ  
كَمَا قَالَ وَعَلَّمَك مَالَمْ تَكُنْ تَعْلَمُ

This Ayah has been interpreted in Tafseer Madarik مدارك as under:



'Man' means human gender — or Adam (PBUH) or the Holy Prophet (ﷺ). أَلَا إِنْسَانٌ أَيْ الْجِسْ أَوْ آدَمَ أَوْ مُحَمَّدًا عَلَيْهِ السَّلَامُ

The following comments about this Ayah appear in Tafseer Mualim-ut-Tanzeel :  
معالم التنزيل :

It is said that, in this Ayah the word 'Man' has been used for the Holy Prophet and 'Bayan' means teaching all those things to the Holy Prophet that he did not know. وَقِيلَ أَلَا إِنْسَانٌ هَهُنَا مُحَمَّدٌ عَلَيْهِ السَّلَامُ وَبَيَّانُهُ عِلْمَكَ مَا لَمْ تَكُنْ تَعْلَمُ

Tafseer Husainee حسینی explains this Ayah in the following words:

Or it means that the holy prophet was created and he was taught all that has passed or will happen in future. یا جوہر آورد محمد علیہ السلام را و بیا موز، نیدوے

A penetrative study of these Ayahs and exegesis reveals that one finds everything in the Quran and its whole knowledge was imparted to the Holy Prophet (ﷺ).

13. You are not by grace of your lord mad (2 Qalam 68) مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ

This Ayah has been interpreted in Tafseer Rooh-ul-Bayan روح البیان, as under:

That is, neither the things present at the time of the creation of the universe and nor the things likely to exist till eternity are hidden from the Holy Prophet (ﷺ) because 'Junn' (الْجُنَّ) means 'to hide', rather, he knows all that has passed and all that will happen. بِمَسْتَوْرٍ عَمَّا كَانَ مِنَ الْأَزَلِ وَمَا سَيَكُونُ إِلَى الْأَبَدِ لِأَنَّ الْجُنَّ هُوَ السِّرُّ بَلْ أَنْتَ عَالِمٌ بِمَا كَانَ وَخَبِيرٌ بِمَا سَيَكُونُ

This Ayah and exegesis prove the Holy Prophet's full knowledge of the Unseen.

14. If thou dost question them, they declare, "We were only talking and in play" (65 Taubah 9). وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ

In Tafseer Dur-e-Mansoor در منشور and Tabree طبری, the following explanation of this Ayah appears:

Hadrat Mujahid (RA) narrates: About the revelation of this Ayah (وَلَيْسَ سَأَلْتَهُمْ) one of the hypocrites said that the Holy Prophet told that so-and-so's she-camel was in such-and-such forest, though he had no knowledge of the Unseen.

عَنْ مُجَاهِدٍ فِي قَوْلِهِ تَعَالَى وَلَيْسَ سَأَلْتَهُمْ الْخ قَالَ قَالَ رَجُلٌ مِنَ الْمُنَافِقِينَ يُحَدِّثُنَا مُحَمَّدٌ أَنَّ نَاقَةَ وَلَانَ يَوَادَى كَذَا وَكَذَا وَمَا يُدْرِيهِ بِالْغَيْبِ

This Ayah and this Quranic commentary show that it was only for the hypocrites to deny the Holy Prophet's knowledge about the Unseen and the Quran terms it 'kufr' (disbelief).

15. He does not inform anyone about the Unseen except the chosen prophets (26-27 Jinn 72).

فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ

In Tafseer Kabear کبر, this Ayah has been elucidated as under:

That is, the timing of the occurrence of the Last Day is such a secret that Allah Almighty does not reveal to anybody. So, if it is said that: When you have applied this term "Ghaib" (Secret) to the Last Day, why Almighty Allah has said, "But to My chosen prophets" (although this secret cannot be disclosed to anyone), Our answer will be: Allah will make this secret known near the Last Day.

أَيُّ وَقْتٍ وَقُوعِ الْقِيَمَةِ مِنَ الْغَيْبِ الَّذِي لَا يُظْهِرُهُ اللَّهُ لِأَحَدٍ فَإِنْ قِيلَ فَإِذَا حَمَلْتُمْ ذَلِكَ عَلَى الْقِيَمَةِ فَكَيْفَ قَالَ إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ مَعَ أَنَّهُ لَا يُظْهِرُ هَذَا الْغَيْبَ لِأَحَدٍ مِنْ رُسُلِهِ قُلْنَا بَلْ يُظْهِرُهُ عِنْدَ الْقُرْبِ مِنَ إِقَامَةِ الْقِيَمَةِ

Tafseer Azezi عزیزی (page 173) comments on this Ayah in the following words:

The thing that is hidden from all the creatures is called 'Ghaib-e-Mutlaq' (Absolute Secret) e.g. the timing of the Last day, Almighty Allah's every day commands about creation and Shariah; detailed Attributes of Almighty Allah such kind of 'Ghaib' (Secret) is called Allah's 'Special Ghaib'; He informs none about this 'special secret' (Ghaib-e-Khâs), except the few He chooses and these 'few' can be the Prophets only, belonging either to angel or human species, like Hadrat Mohammed (ﷺ), whom He informs about some of His 'Khâs Ghaib' (special secrets).

آنچه به نسبت همه مخلوقات غائب است مطلق است مثل وقت آمدن قیامت و احکام تکوینی و شرعی باری تعالی در هر روز و هر شریعت و مثل حقائق ذات و صفات او تعالی علی سبیل التفصیل و این قسم را غیب خاص او تعالی نیز می نامند فلا یظهره علی غیبیه احدا پس مطلع نمی کند بر غیب خاص خود هیچ کس را مگر کسی را که پسند میکند و آن کس رسول باشد خواه از جنس ملک و خواه از جنس بشر مثل حضرت محمد مصطفی علیه الصلوٰۃ السلام و او را اظهار بر بعضی از غیب خاص خود می فرماید

Regarding this Ayah, Tafseer 'Khazin خازن' says:

Excepting the one who has been chosen for 'Nubuwwat' (prophethood) and 'Risalat'. So, He reveals His Divine Secrets to whomsoever He likes, so that Prophet may prove his prophethood by way of telling some Divine Secrets; it is a miracle performed by him.

إِلَّا مَنْ يَصْطَفِيهِ لِرِسَالَتِهِ وَنُبُوَّتِهِ فَيُطَهِّرُهُ عَلَى مَا يَشَاءُ مِنَ الْغَيْبِ حَتَّى يُسَدِّدَ عَلَى نُبُوَّتِهِ بِمَا يُخْبِرُهُ مِنَ الْمُغَيَّبَاتِ فَيَكُونُ ذَلِكَ مُعْجَزَةً لَهُ

In 'Rooh ul-Bayan روح البیان', this Ayah finds the following explanation:

Ibn-e-Sheikh said, "Almighty Allah does not reveal His 'Special Secrets' to anyone with the exception of a chosen Messenger; He, however, reveals the ordinary Divine Secrets even to other than the Messengers.

قَالَ ابْنُ الشَّيْخِ أَنَّهُ تَعَالَى لَا يُطْلَعُ عَلَى الْغَيْبِ الَّذِي يَخْتَصُّ بِهِ تَعَالَى عِلْمُهُ إِلَّا الْمُرْتَضَى الَّذِي يَكُونُ رَسُولًا وَمَا لَا يَخْتَصُّ بِهِ يُطْلَعُ عَلَيْهِ غَيْرُ الرَّسُولِ

This Ayah and these interpretations show that Almighty Allah enlightened the Holy Prophet as to the 'Special Divine Secrets', including the Last Day. Now tell me if there is anything outside the range of the Holy Prophet's knowledge.

16. So did (Allah) convey the inspiration to His servant - (conveyed) what He (meant to convey). (53 Najm 10)

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

The following comments on this Ayah appear in Madaraj-un-Nubuwwat (Vol-1, sec. 'Ruet-e-Ilahi' رُءُوتِ الْإِلَهِ، فصل النبوة، مدارج النبوة).

فَأَوْحَىٰ الْآيَةُ بِتَمَامِ عُلُومٍ وَمَعَارِفٍ وَحَقَائِقِ بَشَارَاتٍ وَإِشَارَاتٍ، أَخْبَارٍ وَأَثَارٍ وَكِرَامَاتٍ وَكَمَالَاتٍ وَرَاحِيَةِ إِسْإِهَامٍ دَاخِلٍ اسْتِ وَهَمِّ رَاسِئَالٍ وَازْكَشَرَاتٍ وَعَظَمَاتٍ اُدُسْتِ كَهْ بِمِهْمٍ اُورْدِ دِهْيَانِ نَهْ كَرْدِ اِشَارَاتِ بَا نَكْتِهْ جَزْ عِلْمِ اَلَامِ الْغُيُوبِ وَرَسُولِ مَحْبُوبِ بَدَا اَسْ مَحِيْطُ نَتَوَانِدْ مَكْرَا اَسْ چِهْ اَسْ حَضَرَتْ بِيَانِ كَرْدِهْ

On the eve of 'Meraj' (Ascension), Almighty Allah revealed to the holy Prophet (ﷺ) all the sciences, Divine Knowledge, Divine Inspirations, (glad-tidings), hints, news, marvels and perfections; these are included in this ambiguity (Ibham). For their abundance and greatness, these have been mentioned without clarifying and not categorically 'stated', indicating that no body can encompass these Divine Secret knowledges except Allah Almighty and His beloved Prophet (ﷺ); — however, whatever the Holy Prophet has stated is known.

This Ayah and this writing show that the sciences which were imparted to the Holy Prophet on the eve of 'Meraj', can neither be stated nor imagined by any mortal. The words (Ma kana wa Ma Yakoon) ما كان و ما يكون (i.e. what has or will happen) have been used just to 'state' a fact, otherwise the Holy Prophet's knowledge about the Divine Secrets is far above it.

- 17) And this Messenger is not sparing in telling the Unseen.  
(24 Takveer 81)

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ

It is possible only when the Holy Prophet has got the knowledge of the Unseen and he informs the people.

About this Ayah Muallim-ut-Tanzeel معالم التنزيل offers the following comments:

The Holy Prophet is not stingy about the Unseen, heavenly news and stories he knows, implying that the Holy Prophet receives the knowledge of the Unseen and he does not act niggardly, but he imparts this knowledge to you and thus 'informs' you. He does not hide (this knowledge) as the soothsayers do.

عَلَى الْغَيْبِ رَخْبِرِ السَّمَاءِ وَمَا أُطْلِعَ عَلَيْهِ مِنَ الْأَخْبَارِ وَالْقَصَصِ بِضَنِينٍ أَيْ يَخْبِلُ يَقُولُ إِنَّهُ يَأْتِيهِ عِلْمُ الْغَيْبِ فَلَا يَخْلُ بِهِ عَلَيْكُمْ بَلْ يَعْلَمُكُمْ وَيُخْبِرُكُمْ وَلَا يَكْتُمُهُ كَمَا يَكْتُمُ الْكَافِرُونَ

Tafseer Khazin same Ayah:

The meaning is that when the Holy Prophet gets the knowledge of the Unseen, he is not stingy about it, but rather he teaches you.

يَقُولُ إِنَّهُ عَلَيْهِ السَّلَامُ يَأْتِيهِ عِلْمُ الْغَيْبِ وَلَا يَخْلُ بِهِ عَلَيْكُمْ وَيُخْبِرُكُمْ بِهِ

This Ayah and the above explanation show that the Holy Prophet teaches the 'Ilm-e-Ghaib' (knowledge of Divine Secrets) to the people and naturally only a knowledgeable person can do it.

18. And we gave from Ourselves the 'revealed knowledge' to him i.e. Hadrat Khidr. (65 Kahf 18)

وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا

In Baidavi بیضاوی, this Ayah has been interpreted in the following words:

We taught such special sciences to Khidr خضر that no body knows until we tell them and that's the knowledge of the Unseen.

أَيْ مِمَّا تَخْتَصُّ بِنَاوٍ لَا يَعْلَمُ إِلَّا بِتَوْفِيقِنَا وَهُوَ عِلْمُ الْغُيُوبِ

In Tafseer Ibn Jareer ابن جرير narrated from Abdullah ibn Abbas:

Hadrat Khidr said to Hadrat Musa (Moses), "You will not be able to keep patience with me. Khidr knew the Divine Secrets, so he knew it." قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا كَانَ رَجُلًا يَعْلَمُ عِلْمَ الْغَيْبِ قَدْ عَلِمَ ذَلِكَ

Rooh-ul-Bayan comments upon this Ayah as under:

The 'Laddunni لدننى knowledge' given to Hadrat Khidr was the knowledge of the Unseen and he informs other about it by Allah's leave, as opined by Ibn-e-Abbas. هُوَ عِلْمُ الْغُيُوبِ وَالْأَخْبَارُ عَنْهَا بِإِذْنِهِ تَعَالَى عَلَى مَا ذَهَبَ إِلَيْهِ ابْنُ عَبَّاسٍ

Tafseer Madarik مدارك interprets this Ayah as follows:

That is, Hadrat Khidr was informed about the Unseen and it has been said that 'Ilm-e-Laddunni' means the Knowledge which a person receives intuitively. يَعْنِي الْأَخْبَارَ بِالْغُيُوبِ وَقِيلَ أَلْعِلْمُ اللَّدُّنِيُّ مَا حَصَلَ لِلْعَبْدِ بِطَرِيقِ الْإِلَهَامِ

Tafseer Khazin's خازن comments are:

That is, the knowledge of the inner Secrets was given to Hadrat Khidr through intuition. أَيْ عِلْمُ الْبَاطِنِ الْإِلَهَامًا

This Ayah and the above exegetical analyses show that Almighty Allah had also given the knowledge of the Unseen to Hadrat Khidr — as such the Holy Prophet was also blessed with the knowledge of the Unseen, as he is the greatest knower of God's creatures — and Hadrat Khidr is also a 'creature'!

- 19) And, similarly, we also show to Ibrahim the sovereignty of the heavens and the earth. وَكَذَلِكَ يُرَىٰ إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ  
(75: Anaam 6)

Regarding this Ayah, Tafseer Khazin خازن says:

Hadrat Ibrahim (PBUH) was made to stand on Sakhras and for him the heaven were opened, so much so that he saw the 'Arsh' (King's Throne) 'Kursi' (chair) and whatever is in the heavens; for him the earth was opened, so much so that he saw the abyss and the wonders therein. أُفِيْمَ عَلَى صَخْرَةٍ وَكُشِفَ لَهُ عَنِ السَّمَوَاتِ حَتَّىٰ رَأَى الْعَرْشَ وَالْكُرْسِيَّ وَمَا فِي السَّمَوَاتِ مِنَ الْعَجَائِبِ وَكُشِفَ لَهُ عَنِ الْأَرْضِ حَتَّىٰ نَظَرَ إِلَىٰ أَسْفَلِ الْأَرْضَيْنِ وَرَأَى مَا فِيهَا مِنَ الْعَجَائِبِ

In Tafseer Madarik مدارك, the interpretation of the Ayah appears as under:

Mujahid said, "All the seven heavens have been opened for Hadrat Ibrahim (PBUH). So, he witnessed all that was in the heavens, so much so that his sight reached the 'Arsh'. For him, seven earths were opened. He saw all that was in the earth.

قَالَ مُجَاهِدٌ فَرَجَتْ لَهُ السَّمَوَاتُ السَّبْعُ فَنَظَرَ إِلَى مَا فِيهِنَّ حَتَّى انْتَهَى نَظْرُهُ إِلَى الْعَرْشِ وَفَرَجَتْ لَهُ الْأَرْضُونَ السَّبْعُ حَتَّى نَظَرَ إِلَى مَا فِيهِنَّ

Rooh-ul-Bayan روح البيان explains this Ayah as follows:

Hadrat Ibrahim was shown the wonders of the heavens and the earth, from the height of 'Arsh' to the abyss.

عجائب و بدائع آسمانها و زمین با زورده عرش تا تحت اثری بروی منکشف ساخته

In Tafseer Ibn Jareer Ibn Abi Hatim, this Ayah stands interpreted as under:

Everything, hidden or not hidden, was opened to Hadrat Ibrahim. Hence, no deed of the creatures remained hidden from him.

إِنَّهُ جَلَّى لَهُ الْأُمُورُ سِرُّهُ وَعَلَانِيَتُهُ فَلَمْ يَخْفَ عَلَيْهِ شَيْءٌ مِنْ أَعْمَالِ الْخَلَائِقِ

Tafseer Kabeer كبير comments on this Ayah in the following words:

Almighty Allah split the heavens for Hadrat Ibrahim, so much so that he saw the 'Arsh' and 'Kursi' (chair) and the place where the superiority of the physical knowledge ends. He watched the wonders of the heavens as well as in the innermost recesses of the earth.

إِنَّ اللَّهَ شَقَّ لَهُ السَّمَوَاتِ حَتَّى رَأَى الْعَرْشَ وَالْكُرْسِيَّ وَآلِي حَيْثُ يَنْتَهَى إِلَيْهِ فَرْقَةُ الْعَالَمِ الْجِسْمَانِيِّ وَرَأَى مَا فِي السَّمَوَاتِ مِنَ الْعَجَائِبِ وَالْبَدَائِعِ وَرَأَى مَا فِي بَاطِنِ الْأَرْضِ مِنَ الْعَجَائِبِ وَالْغَرَائِبِ

This Ayah and these exegetical comments suggest that Hadrat Ibrahim was shown both the 'Arsh' (Throne) and abyss of earth besides being informed about the deeds of the creatures. The knowledge of the Holy Prophet (ﷺ) is far deeper and the fact shall have to be admitted that the holy prophet (ﷺ) had also been blessed with all these sciences (all the branches of knowledge).

Let it be noted that the 'knowledge of Arsh' includes the knowledge of 'Lauh-e-Mahfooz' لوح محفوظ and what has been mentioned in Lauh-e-Mahfooz we have already explained. So, he also got the knowledge of ما كان و ما يكون (Ma kana wama Yakun). The knowledge of Hadrat Ibrahim and Hadrat Adam is a drop of the Holy Prophet's river of knowledge.

20. Yusuf said the food which you used to get will not come to you but I shall tell you the interpretation thereof before it comes to you. (37: Yusuf 12)

لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِ إِلَّا نَبَأٌ تَكْمُلُ بِهِ

Tafseer Rooh-ul-Bayan, Kabeer and Khazin have interpreted these words as under:

It means that: I can tell you all about the food of the present and the future for example, from where the food grain has come and where it will go. Tafseer Kabeer says: I can even tell whether this food will benefit or harm. These things can be told only by that person who has knowledge about each and every particle of the world. Then he says:

It is a part of my knowledge imparted by my Allah. (37: Yusuf 12)

ذَلِكَ مِمَّا عَلَّمَنِي رَبِّي

Now can one fathom the depth of the knowledge of the Holy Prophet? The knowledge of Yusuf (AS) is a drop of the Holy Prophet's sea, and Jesus Christ (PBUH) said:

I can tell you what you eat in your homes and what you amass. (49: Aal-e-Imran 3)

وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ

Look! The food was eaten and kept inside the house (where Jesus Christ was not present) but he is telling about it from outside it is the knowledge of the Unseen

21. O, ye who believe! ask not questions about things which if made known to you, may cause you trouble. (101: Mâidah 5)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبْدَلْكُمْ تَسْأَلُكُمْ

In Bukhari Shareef, Abdullah ibn Abbas narrates:

Abdullah Ibn-e-Abbas said a group of people was questioning the Holy Prophet as a Joke one person was asking who is his father other was saying where is my camel then Almighty Allah revealed this ayahs 'O' ye who believe ask not the question about the things.

عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ قَوْمٌ يُسَاءِلُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَهْزَأَ يَقُولُ الرَّجُلُ مَنْ أَبِي وَيَقُولُ الرَّجُلُ تَصِلُ نَاقَتِي أَيْنَ نَاقَتِي فَأَنْزَلَ اللَّهُ فِيهِمْ هَذِهِ الْآيَةَ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ

Appendix: the opponents have got no replies to these arguments, they only say;



'The Ayahs in which the words **كُلُّ شَيْءٍ** have been used or the words **مَا كُنْتُمْ تَعْلَمُونَ** appear, mean the Shariah injunctions, and not any other thing. They produce the following few arguments:

- 1) **كُلُّ شَيْءٍ** (everything) is infinite (limitless) and the possession of the knowledge of the 'Infinite' is not rationally possible, except by Almighty Allah.
- 2) Many Quranic commentators have interpreted **كُلُّ شَيْءٍ** (everything) as **مَوْزُونٍ لِلنَّبِيِّ** that is, Shariah injunctions, for example Jalalain etc.
- 3) At many places, the words **كُلُّ شَيْءٍ** (everything) have appeared in the holy Quran but they mean certain things, for example **وَأُوتِيَ كُلُّ شَيْءٍ** (everything) was given to Bilqees, although Bilqees was given only 'certain things', but these are not arguments; they are simply a misconception and a delusion. Here are replies thereto:

In the Arabic language, the word **كُل** (kul) and the word **مَا** (ma) are used for (عموم) general and each and every word of the Quran is 'قطعی' absolute, final. It is not lawful to restrict it of one's own accord. The common (عام) words of the Quran cannot be made 'خاص' specific even by 'Hadees-e-Ahaad' (Hadith narrated by one person) much less by a single person's opinion.

- 1) **كُلُّ شَيْءٍ** (everything) is not 'unlimited' but limited.

Tafseer Kabeer **کبیر** has interpreted the Ayah **وَأَخْطَىٰ كُلُّ شَيْءٍ عَدَدًا** as follows:

There is no doubt that 'limited things' can be counted numerically, but the word **كُلُّ شَيْءٍ** every thing does not testify to **كُلُّ شَيْءٍ** (thing) being **غير متناهی** (limitless), because, in our opinion **كُلُّ شَيْءٍ** are the existing things — and the 'existing things' are counted as 'limited' (متناهی).

Tafseer Rooh ul bayan **روح البیان** interprets under same ayah **وَأَخْطَىٰ كُلُّ شَيْءٍ** as follows:

This Ayah is used as an evidence in favour of the fact that معدوم (nonexistent) is not included in (شئ) things because if these were (شئ) things, the things would become (غير متناهية) limitless and the countability of the things demands that the things should be 'limited' as only 'limited things' متناهية can be counted numerically.

وَهَذِهِ الْآيَةُ مِمَّا يُسْتَدَلُّ بِهِ عَلَى أَنَّ الْمَعْدُومَ  
لَيْسَ بِشَيْءٍ لِأَنَّهُ لَوْ كَانَ شَيْئًا لَكَانَتْ الْأَشْيَاءُ  
غَيْرَ مُتَنَاهِيَةٍ وَكَوْنُهُ أَحْصَى عَدَدَهَا يُقْتَضَى  
كَوْنُهَا مُتَنَاهِيَةً لِأَنَّ احْصَاءَ الْعَدَدِ إِنَّمَا يَكُونُ فِي  
الْمَتَنَاهِيَةِ

- 2) If many commentators have taken the words كُلُّ شَيْءٍ to mean the 'Shariah injunctions', many other commentators have taken these words to mean علم الغيب كلي (total knowledge of the Unseen). When some of the arguments are negative and some others are positive, the 'positive arguments' are accepted.

In Noor-ul-Anwâr نور الانوار (section 'Ta'arud' تعارض) we find the following words:

The positive arguments are more acceptable than the negative arguments.

وَالْمُثَبِّتُ أَوْلَى مِنَ النَّافِي

Since the exegesis which we have referred to largely contain the positive arguments, these alone are acceptable. Besides this, we shall interpret كُلُّ شَيْءٍ (everything) in the light of Hadith and the sayings of the Islamic scholars, to show that there is no particle or drop which is outside the knowledge of the Holy Prophet (ﷺ) and we have already written in the preface of this book that 'تفسير بالحديث' (exegesis with the help of Hadiths) is better than other Tafseer — hence 'commentary by Hadith' shall be accepted.

Apart from this, the commentators who have interpreted it as 'religious matters', have also not denied the other things. So, how dare you deny it? Omission of a certain thing does not mean other things negation altogether. The holy Quran says تَقِيَكُمُ الْحَرَّ that is, your clothes save you from heat. Do the clothes not save us from cold? But one thing was omitted.

Besides, 'Deen' embraces all the things. To which things of the world do the Shariah commands (lawful or unlawful etc) not apply? Hence, their saying that: 'Religious knowledge' was completed, encompasses all the things

- 3) The word **كُلُّ شَيْءٍ** (everything) have no doubt appeared in the story of Bilqees etc., but they have been aptly used there the words **كُلُّ شَيْءٍ** (everything) mean all the things concerning the State affairs. In other words, these words were used there metaphorically. But here in this Ayah there is no occasion to give metaphorical, instead of real, meaning to the words **كُلُّ شَيْءٍ**. It is noteworthy that the holy Quran has copied out the words of 'Hud Hud' who said, **أُوتِيتُ مِنْ كُلِّ شَيْءٍ** (everything was given to Bilqees 23: Naml 271). Almighty Allah Himself did not give out this news. Hud Hud (name of a bird) thought that all the things of the world had been given to Bilqees. But for the Holy Prophet, Almighty Allah Himself said, **يَبْنَؤُا بِكُلِّ شَيْءٍ** detail of everything (89: Nahl 16). Hud Hud can make a mistake but the word of Almighty Allah cannot be wrong. Hud Hud also said **وَلَهَا عَرْشٌ عَظِيمٌ** She has great throne (23: Naml 27). Was the throne of Bilqees 'Arsh-e-Azcm' **عرش عظيم**? The other Ayahs of the holy Quran tell that **كُلُّ شَيْءٍ** means all the things of this world Allah says: **وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ** (no wet or dry but it is noted in clear book 59: Anâm 6). Then the coming Hadiths and the sayings of the scholars and tradition experts also endorse the view that the Holy Prophet (ﷺ) was given knowledge about everything of this world. God willing, we shall tell in chapter entitled Hâdir and Nâzir, that the whole world is like a large basin (طشت) for the angel of death, and 'ابليس' (lucifer) revolves around the whole earth in the twinkling of an eye. The Deo-Bandeas (Wahabees) also admit that the knowledge of the Holy Prophet is more than that of all the creatures. Hence, it is proved that the Holy Prophet also knows these things. We shall discuss the knowledge of Hadrat Adam and Katib-e-Taqdeer **کاتب تقدیر** angel (writer of Fate) in chapter entitled 'Uloom-e-Khamsah **علوم خمسة** (Five Sciences), which will show that all the Five Sciences are known to them. The Holy Prophet is the best knower of all the creatures; therefore, it will have to be admitted that the holy prophet knows all these Five Sciences, rather much more than these. Our aim or object is by all accounts proved **وَاللَّهُ الْحَمْدُ**.

## Section - 2

### 'Hadiths About the Unseen'

In this section, we produce hereunder the Hadiths number wise. In section-3, we shall give the explanation of these Hadiths according to the order of numbers.

- 1) Bukhari Kitab Bada-ul-Khalq **بدء الخلق** and Mishkat (Vol-II; chapter Bada-ul-Khalq and 'Zikr-ul-Ambiâ (بدء الخلق و ذكر الانبياء). Hadrat Farooq narrates:

The Holy Prophet stayed at a place with us and informed us about the creation of the world, so much so that the pious people (Jannati) and the wicked people reached their respective destinations. Some of us remembered it and some of us forgot it.

قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقَامًا  
فَأَخْبَرَنَا عَنْ بَدْءِ الْخَلْقِ حَتَّى دَخَلَ أَهْلُ الْجَنَّةِ  
مَنَازِلَهُمْ وَأَهْلُ النَّارِ مَنَازِلَهُمْ حَفِظَ ذَلِكَ مَنْ  
حَفِظَهُ وَنَسِيَ مَنْ نَسِيَ

At this place, the Holy Prophet gave information about two events:  
① how did the universe come into being? ② How will the universe come to an end? That is, the Holy Prophet told every minutest thing (of the universe) from the 'First Day' till the 'Last Day'.

- 2) Mishkat مشكوة, chapter Mojizat معجزات (Marvels) contains the same wording as quoted by Amar-ibn-Akhtab, with the following addition:

We are informed of all those events which were to happen till the Last Day. Thus, the most learned among us is the person who remembers these events.

فَأَخْبَرَنَا بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَمَةِ فَأَعْلَمْنَا  
أَحْفَظُنَا

- 3) In Mishkat مشكوة, chapter 'Bab-ul-Fitan كتاب الفتن', the following quotation of Hadrat Huzaifah, appears:

At this place, the Holy Prophet did not leave out anything (of the universe) likely to happen till the Last Day to be remembered by someone and to be forgotten by some others.

مَاتَرَكْ شَيْئًا يَكُونُ فِي مَقَامِهِ ذَلِكَ إِلَى قِيَامِ السَّاعَةِ  
إِلَّا حَدَّثَ بِهِ حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَ مَنْ نَسِيَ

- 4) Mishkat مشكوة, chapter 'Fadail-e-Sayyid-il-Mursaleen فضائل سيد المرسلين' Muslim says that Sauban (RA) narrated:

Allah shrank the earth for me; hence, I saw the easts and the wests of the earth.

إِنَّ اللَّهَ ذَوَى لِي إِلَى الْأَرْضِ فَرَوَيْتُ مَشَارِقَ الْأَرْضِ  
وَمَغَارِبَهَا

- 5) In Mishkat مشكوة, chapter 'Al-masajid المساجد' ) Abdur Rahman Bin Aaish narrates.

I saw My Rabb (Almighty Allah) in a most beautiful form. Almighty Allah put His blessed Hand on My Chest and its coolness I felt in My heart. Hence, I knew all the things of the heavens and the earth.

رَبِّتُ رَبِّي عَزَّوَجَلَّ فِي أَحْسَنِ صُورَةٍ قَوَّضَ كَفِّي  
بَيْنَ كَفِّي قَوَّضَتْ بَرْدَهَا بَيْنَ لَدَيَّ فَعِلِمْتُ مَا فِي  
السَّمَوَاتِ وَالْأَرْضِ

- 6) In Sharah Muwahib Ladunniah of zarqani شرح مواهب اللدنيه للزرقاني , Hadrat Abdullah ibn Umar narrates:

Allah Almighty presented before me the whole world; consequently, I am watching the world, and all that is to happen in it till the Dooms Day, as I see this hand of mine.

إِنَّ اللَّهَ رَفَعَ لِي الدُّنْيَا فَأَنَا أَنْظُرُ إِلَيْهَا وَإِلَى مَا هُوَ كَائِنٌ  
فِيهَا إِلَى يَوْمِ الْقِيَمَةِ كَأَنَّمَا أَنْظُرُ إِلَى كَفِّي هَذَا

- 7) In Mishkat chapter 'Almasajid المساجد (Masajids) on the authority of Tirmizi:

Thus, every thing became obvious to me and I recognized it.

فَتَجَلَّى لِي كُلُّ شَيْءٍ وَعَرَفْتُ

- 8) Abuzar Ghaffaree (RA) ابوذر غفارى narrates in Musnad Imam Ahmed Bin Humble:

The Holy Prophet left us in such condition that a bird does not move its wing, but we were given its knowledge.

لَقَدْ تَرَكَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا  
بُحْرُوكَ طَائِرٌ جَاحِظٍ فِي السَّمَاءِ إِلَّا ذَكَرْنَا مِنْهُ عِلْمًا

- 9) Hadrat Huzaifah (RA) narrates in Mishkat مشكوة , chapter 'Alfitan' الفتن section-II:-

The Holy Prophet did not spare any mischief-maker (their number may exceed 300 till the Last Day) but we were told his name his father's name, and the name of his clan.

مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قَائِدٍ فِتْنَةٍ  
إِلَّا أَنْ تَنْقَضِيَ الدُّنْيَا يَبْلُغُ مِنْ ثَلَاثِ مِائَةٍ قَضَاعِدًا  
قَدْ سَمَّاهُ لَنَا بِاسْمِهِ وَاسْمِ أَبِيهِ وَاسْمِ قَبِيلَتِهِ رَوَاهُ  
أَبُو دَاوُدَ

- 10) On the authority of Bukhari in Mishkat chapter 'Zikr-ul-Ambiā' ذكّر الانبیاء narrated by Abu Hurairah (RA):

The Quran (Zabur {Psalms}) was so much lightened for Hadrat Daud (David) (PBUH) that he ordered the horse to be saddled up, but before it was done, he would recite the whole Zabur (Psalms).

خَفَّفَ عَلَى دَاوُدَ الْقُرْآنَ فَكَانَ يَأْمُرُ بِدَوَابِّهِ  
فَتُسْرَجُ فَيَقْرَأُ الْقُرْآنَ قَبْلَ أَنْ تُسْرَجَ دَوَابُّهُ

This Hadith has been mentioned here to show that it was also a miracle of the Holy Prophet that he related the events taking place, from first to Last, in one sermon, as Hadrat Daud recited the whole Zabur in very short time.

- 11) The following lines appear in Mishkat chapter 'Manaqib-e-Ahlil Bai't  
:- مناقب اهل البيت

The Holy Prophet prophesied that Fatimah Zahra would give birth to a son who would remain under your custody.

نَلِدُ فَاطِمَةً إِنْ شَاءَ اللَّهُ غُلَامًا يَكُونُ فِي حَجْرِكَ

- 12) Hadrat Ibn-e-Abbas (RA) narrates in Bukhari, chapter Asbat-e-Azab-il-Qabr' الآيات عذاب القبر:

The Holy Prophet happened to pass by two graves which were being tormented. He told that those two persons were being tormented not for any grave sins, simply because one of them did not try to keep off the urine and the other one used to backbite. Then he took a green branch and split it into two equal pieces; he fixed one in each grave, saying that until those branches go dry, the torment of both those persons would remain less severe.

مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَبْرَيْنِ فَقَالَ إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْوَلِّ وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا بِنِصْفَيْنِ ثُمَّ غَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً وَقَالَ لَعَلَّ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَنْسَا

- 13) In Bukhari Kitab-ul-Aitisâm-Bil-kitab was-sunnat والاعتصام بالكتاب والسنة and Tafseer Khazin خازن, the following paragraph appears under Ayah

(101: Maida 5) لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدِّلَكُمْ

The Holy Prophet stood on the pulpit, and talked about the Doomsday. He told that many momentous events are to take place before it is the Doomsday. Then he said, "If someone wants to ask any question, he can do it. By God, so long as I am here, i.e. on the pulpit, you will ask me any question, and I shall inform you." One of those present said, "Where is my last abode?" The Holy Prophet said "Hell". Abdullah ibn Huzafah stood and said, "Who is my father?" The Holy Prophet replied, "Huzafah". After this, the Holy Prophet repeatedly said, "Ask me, ask me (any question)".

قَامَ عَلَى الْمِنْبَرِ فَذَكَرَ السَّاعَةَ وَذَكَرَ أَنْ يَنْ يَدِيهَا أُمُورًا عِظَامًا ثُمَّ قَالَ مَا مِنْ رَجُلٍ أَحَبَّ أَنْ يَسْأَلَ عَنْ شَيْءٍ فَلَيْسَ نَالَ عَنْهُ قَوْلَ اللَّهِ لَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا أَخْبَرْتُكُمْ بِهِ مَا دُمْتُ فِي مَقَامِي هَذَا فَقَامَ رَجُلٌ فَقَالَ أَيْنَ مَدْخِلِي قَالَ النَّارُ فَقَامَ عَبْدُ اللَّهِ ابْنُ حُذَافَةَ فَقَالَ مَنْ أَبِي قَالَ أَبُوكَ حُذَافَةُ ثُمَّ أَكْثَرَ أَنْ يَقُولَ سَلُونِي سَلُونِي

Let it be noted well that only that person can tell whether someone is 'Jannati' or 'Jahannami' who possesses the knowledge of Five sciences. Only such a person can tell whether someone is 'lucky' or 'unlucky'. Apart from this, none but a mother can possibly tell about the true father of her child. Blessed are those eyes which see both light and darkness of this world and the world hereafter!

- 14) In Mishkat مشکوة , chapter 'Manaqib-e-Ali مناقب علي , we find the following paragraph:

The Holy Prophet said, on Khyber Day, that he would give this flag to the person who would conquer Khyber the following day, and who loved Almighty Allah and His Messenger.

قَالَ يَوْمَ خَيْبَرَ لَا أُعْطِيَنَّ هَذِهِ الرَّايَةَ غَدًا رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ يُحِبُّ اللَّهَ وَرَسُولَهُ

- 15) In Mishkat مشکوة , chapter Masajid Abuzar Ghaffari says:



Good as well as bad deeds of my Ummah were presented before me and, among their good deeds, I also found the harmful thing that is removed from the path.

عُرِضَتْ عَلَيَّ أَعْمَالُ أُمَّتِي حَسَنَاتُهَا وَسَيِّئَاتُهَا فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا الْآذَى يُمَاطُ عَنِ الطَّرِيقِ

- 16) Hadrat Anas (RA) narrates in Muslim Vol. II, Kitab-ul-Jihad كتاب الجهاد chapter, "Ghazva-e-Badr غزوة بدر:-

The Holy Prophet said, "This is the place where so-and-so person will fall". The Holy Prophet put his blessed hand here and there on the ground. The narrator said, "None of the murdered persons fall away from the place where the Holy Prophet had put his hand".

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا مَصْرَعُ فُلَانٍ وَيَضَعُ يَدَهُ عَلَى الْأَرْضِ هَهُنَا وَهَهُنَا قَالَ فَمَا مَاطَ أَحَدُهُمْ عَنْ مَوْضِعِ يَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**Note:** The knowledge about the place where one will die concerns the Five Sciences; the Holy Prophet is giving such news one day before the Battle of Badr.

- 17) The following lines have been narrated by Hadrat Abu Hurairah, in Mishkat مشكوة, chapter "Almojizat' (Miracles):-

The hunting man said, "Never before now have I seen a wolf talking." The wolf said, "Still stranger is the fact that a person (i.e. the Holy Prophet) is in 'Nakhalistan' lying between two deserts, (i.e. Madinah) and he is telling you about the past and the future.

فَقَالَ الرَّجُلُ تَاللهِ إِنْ رَأَيْتُ كَالْيَوْمِ ذَنْبٌ يَتَكَلَّمُ فَقَالَ الذِّئْبُ أَعْجَبُ مِنْ هَذَا رَجُلٌ فِي النَّخْلَاتِ يَنْبِئُ الْحَرَّتَيْنِ يُخْبِرُكُم بِمَا مَضَى وَمَا هُوَ كَائِنْ بَعْدَكُمْ

- 18) Tafseer Khazin خازن explains the Ayah مَا كَانَ اللَّهُ لِيُذِلَّ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ (Chapter IV) Allah is not to leave the Muslims in the present state of affairs in which you are. (179: Aal-e-Imran 3)

The Holy Prophet said, "My Ummah was presented before me, in their respective clay-forms as it was presented before Adam. I was told as to who would believe in me and who would commit 'kufr'". When this news reached the hypocrites, they ironically said, "The Holy Prophet claims to know who is a 'Momim' (true Muslim) and who is a 'Kafir' (disbeliever) before their birth. We are with him and he does not recognize us". When this news reached the Holy Prophet, he stood up on the pulpit and after glorifying Almighty Allah, he said, "What has happened to the people that they ridicule my knowledge. I shall give you information about every thing you ask from now till the Doomsday".

قَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ عُرِضَتْ عَلَى أُمِّي فِي صُورِ هَافِي الطِّينِ كَمَا عُرِضَتْ عَلَى آدَمَ وَاعْلِمْتُ مَنْ يُؤْمِنُ بِي وَمَنْ يَكْفُرُ بِي قَبْلَ ذَلِكَ الْمُنَافِقِينَ فَقَالُوا اسْتَهْزَأَ زَعَمُ مُحَمَّدٍ أَنَّهُ يَعْلَمُ مَنْ يُؤْمِنُ بِهِ وَمَنْ يَكْفُرُ مِمَّنْ لَمْ يَخْلُقْ بَعْدُ وَنَحْنُ مَعَهُ وَمَا بَعَرْنَا قَبْلَ ذَلِكَ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ فَقَامَ عَلَى الْمِنْبَرِ فَحَمِدَ اللَّهَ وَأَتَى عَلَيْهِ ثُمَّ قَالَ مَا بَالُ أَهْوَامٍ طَعَنُوا لِي عِلْمِي لَا تَسْأَلُونِي عَنْ شَيْءٍ فِيمَا بَيْنَكُمْ وَبَيْنَ السَّاعَةِ إِلَّا ابْتُكِمُ بِهِ

Two things are clear from this Hadith; *First*, it is becoming of the hypocrites to ridicule the knowledge of the Holy Prophet and secondly that the Holy Prophet knows the events likely to happen till the Day of Resurrection.

- 19) Ibn-e-Masood (RA) narrates on the authority of Muslim, in Mishkat Kitab-ul-Fitn كتاب الفتن, Chapter Mulahim الملاحم, Section-I:-

I recognize their (i.e. those trying to initiate 'Jihad' against 'Dajjal') names, their forefathers' names and the colour of their horses; they are the best horse-riders on earth.

أَنِّي لَا أَعْرِفُ أَسْمَاءَهُمْ وَأَسْمَاءَ آبَائِهِمْ وَالْوَلَوَانَ خَيْرُ لَهُمْ هُمْ خَيْرُ قَوَارِسٍ أَوْ مِنْ خَيْرِ قَوَارِسٍ عَلَى ظَهْرِ الْأَرْضِ

- 20) It is stated in chapter "Manaqib Abi Bakar and Umar" مناقب ابى بكر وعمر of Mishkat Shareef, that Hadrat Ayshah Siddiqah asked the Holy Prophet if such a person existed whose good deeds were equal to the number of the stars. The Holy Prophet replied in the positive, adding that such a person was Umar.

This shows that the Holy Prophet (ﷺ) knows full well all the known and unknown deeds of all the people living till the Doomsday, besides knowing, in detail, the facts about the naked and the secret stars of the skies (although some of the stars are still unknown to the philosophers despite the availability of the scientific instruments). The Holy Prophet observed both these things and then said that Umar's good deeds were equal to the number of stars. Only that person can discern the equality or inequality of the two things who knows both the things as well as their quantity (or number).

Apart from the above-mentioned Hadiths, many other Hadiths can be put forward; but for brevity sake, these few Hadiths are considered enough. These Hadiths at least show that the whole world is like the palm of his hand for the Holy Prophet. It may be clarified here that everything besides Allah is 'Aalam' عالم (world); hence, the world of bodies, the world of spirits, the world of facts, the world of possibility, the world of angels, 'Arsh' (Divine throne) 'Farsh' (earth) i.e. everything is before the Holy Prophet's eyes — and 'world' also includes 'Lauh-e-Mahfooz', in which all the matters/ affairs are mentioned. *Secondly*, the Holy Prophet knows all the past and present events. *Thirdly*, all that is done in dark nights, in solitude, is within the knowledge of the Holy Prophet, as he told this fact to Abdullah's father named Hazayfah. *Fourthly*, the facts as to who, when and where will die; whether in a state of Faithfulness or Faithlessness; what is in the belly of a woman, are also not outside the range of the Holy Prophet's knowledge. In sum, every iota and every drop is in the knowledge of the Holy Prophet (ﷺ).

### Section - 3

#### 'Sayings of Hadiths Interpreters About the Unseen'



- 1) Under Hadith No. 1, in Ainee Shrah Bukhari عینی شرح بخاری, Fath-ul-Bari, Irshad-us-sari, Shrah Bukhari فتح الباری ارشاد الساری شرح بخاری Mirqat Shrah Mishkat مرقاة شرح بخاری, the following lines appear:-

This Hadith bears testimony to the fact that the Holy Prophet informed about all the circumstances of all the creatures, from first to last, in one and the same meeting.

فِيهِ دَلَالَةٌ عَلَى أَنَّهُ أَخْبَرَ فِي الْمَجْلِسِ الْوَاحِدِ بِجَمِيعِ  
أَحْوَالِ الْمَخْلُوقَاتِ مِنْ ابْتَدَاءِهَا إِلَى انْتِهَائِهَا

- 2) About Hadith No. 4 in Mirqat Shrah Mishkat مرقاة شرح مشکوٰۃ
- 3) And Shrah Shifa of Mulla Ali Qari قارى شفا and Zarqani Shrah مرقانى شرح مواهب
- 4) Naseem-ur-Riad Shrah Shifa, نسيم الرياض شرح شفا the undermentioned explanation appears:

The gist of this Hadith is that the earth was shrunk for the Holy Prophet and was concentrated like a mirror in a person's hand, and he sees the whole mirror. The earth was shrunk in such a way that the distant things drew near and I saw all the things of the earth.

وَحَاصِلُهُ أَنَّ طُورَى لَهُ الْأَرْضُ وَجَعَلَهَا مَجْمُوعَةً كَهَيْئَةِ كَفِّ فِيهِ مِرْءَةٌ يَنْظُرُ إِلَى جَمِيعِهَا وَطَوَاهَا يَتَقَرَّبُ بِعَيْنِهَا إِلَى قَرِيبِهَا حَتَّى أَطْلَعَتْ عَلَى مَا فِيهَا

- 5) The following explanation is found in Mirqat Shrah Mishkat, under Hadith No. 5:-

Prophet said "Hence I knew" i.e. with this blessing, I came to know of all those things which existed in the heavens and the earth; that is, those things of the heavens and the earth which were described by Allah, for example angels, trees etc. It is the description of that vast knowledge which Allah Almighty revealed to the Holy Prophet. Ibn-e-Hajar said, "We learnt all about the creatures of the heavens (rather above the heavens, as is revealed by the Meraj Hadith) and the earth, the seventh layer of the earth rather below it as is known through those Hadiths in which the Holy Prophet has informed about the cow and the fish, holding the earth.

فَعَلِمْتُ أَيْ بِسَبَبِ وَصُولِ ذَلِكَ الْفَيْضِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ يَعْنِي مَا أَعْلَمَهُ اللَّهُ مِمَّا فِيهِمَا مِنَ الْمَلَائِكَةِ وَالْأَشْجَارِ وَغَيْرِهَا وَهُوَ عِبَارَةٌ عَنْ سِعَةِ عِلْمِهِ الَّذِي فَتَحَ اللَّهُ بِهِ عَلَيْهِ وَقَالَ ابْنُ حَجَرٍ أَيْ جَمِيعَ الْكَائِنَاتِ الَّتِي فِي السَّمَوَاتِ بَلْ وَمَا فَوْقَهَا كَمَا يُسْتَفَادُ مِنْ قِصَّةِ الْمِعْرَاجِ وَالْأَرْضِ هِيَ بِمَعْنَى الْجَنَسِ أَيْ وَجَمِيعَ مَا فِي الْأَرْضِ السَّبْعِ بَلْ وَمَا تَحْتَهَا كَمَا أَفَادَهُ إِخْبَارُهُ عَلَيْهِ السَّلَامُ عَنِ الثَّوْرِ وَالْحَوْتِ الَّذِي عَلَيْهِمَا الْأَرْضُونَ

- 6) The following few lines appear in Ashatulmaat Shrah Mishkat, اشعة اللمعات شرح مشکوٰۃ under Hadith No. 5:-

This Hadith is about the pursuit of all the partial and complete knowledge and encompassing it.

عبارت است از حصول تمامه علوم جزوی و کلی و احاطه آن

- 7) It is stated, under Hadith No. 7, in Ashatulmaat اشعة اللمعات :-

Every kind of knowledge was imparted to Me, and I recognized all. پس ظاهر شد در روشن شدن مرا هر چیز از علوم و شناختم همه را

- 8) Allama Zarqani says in Shrah Mawahib موابه شرح under Hadith No. 7:-

That is, the world was laid bare before Me, so much so that I encompassed all its things, and I am watching this world (and all that is likely to happen in it till the Doomsday) as I am watching this hand. It, in fact, indicates that the Holy Prophet really watched them. This reality dispels the notion that 'Nazar' (sight, watching) means 'Knowledge' (Ilm).

أَيُّ أَظْهَرَ وَكُشِفَ لِيَ الدُّنْيَا بِحَيْثُ أَحْطُتُ بِحَمِيعِ مَا فِيهَا فَأَنَا أَنْظُرُ إِلَيْهَا وَإِلَى مَا هُوَ كَائِنٌ فِيهَا إِلَى يَوْمِ الْقِيَمَةِ كَأَنَّمَا أَنْظُرُ إِلَى كَفِّي هَذِهِ إِشَارَةً إِلَى أَنَّهُ نَظَرَ حَقِيقَةً دُفِعَ بِهِ أَنَّهُ أُرِيدَ بِالنَّظَرِ الْعِلْمُ

- 9) Imam Ahmad Qastalani says in Mawahib Shareef موابه , under Hadith No: 8:-

There is no doubt that Allah Almighty informed the Holy Prophet about much more than this, and imparted to him knowledge about all the past and future personages.

وَلَا شَكَّ أَنَّ اللَّهَ قَدْ أَطْلَعَهُ عَلَى أَرْبَعٍ مِنْ ذَلِكَ وَآلَفَى عَلَيْهِ عِلْمَ الْأَوَّلِينَ وَالْآخِرِينَ

- 10) Mulla Ali Qari says in Mirqat مرقاة , under Hadith No. 17:-

The Holy Prophet gives you news about those who have passed and also about those who will come after you, including all about the present world and the world hereafter.

يُخْبِرُكُمْ بِمَا مَضَىٰ أَيُّ سَبَقَ مِنْ خَبَرِ الْأَوَّلِينَ مِمَّنْ قَبْلَكُمْ وَمَا هُوَ كَائِنٌ بَعْدَكُمْ أَيُّ مِنْ نَبَأِ الْآخِرِينَ فِي الدُّنْيَا وَمِنْ أَحْوَالِ الْأَجْمَعِينَ فِي الْعُقْبَىٰ

11) He further says in Mirqat مرقاة, under Hadith No. 19:-

This Hadith provides proof not only for Marvels, but also for the Holy Prophet's knowledge about all the minor or major world affairs.

فِيهِ مَعَ كَوْنِهِ مِنَ الْمُعْجَزَاتِ دَلَالَةٌ عَلَى أَنَّ عِلْمَهُ عَلَيْهِ السَّلَامُ مُحِيطٌ بِالْكُلِّيَّاتِ وَالْجُزْئِيَّاتِ مِنَ الْكَائِنَاتِ وَغَيْرِهَا

These sayings of the Hadith experts show that the Holy Prophet is observing the whole universe, with all its happenings from Beginning to the End, as one holds a mirror in his hand and observes it and "Aalam" (universe) here includes 'Lauh-e-Mahfooz'. The second thing which emerges from these explanatory notes is that the knowledge of all 'Awwaleen' and 'Aakhireen', (i.e. holy prophets, angels and 'Aulia') was given to the Holy Prophet (ﷺ) — the prophets include Hadrat Adam, Hadrat Khalil and Hadrat Khidr (peace be upon them all), and the angels include the bearers of the Divine Throne (Arsh) and those who are present at the Lauh-e-Mahfooz. Their knowledge encompasses the knowledge of 'Ma-kana-wa-ma-yakun' ما كان وما يكون now, if this is their knowledge, can the vastness of the Holy prophet's knowledge be imagined? In this vastness of knowledge, the Five Sciences علوم خمسة are included.

### Section - 4

### 'Muslim Scholars' Sayings About Unseen'



In sermon entitled 'Madarij-un-Nubuwwat' مدارج النبوة Sheikh Abdul Haq Muhaddis Dehlvi (RA) says:

He is the First; he is the Last; he is overt and he is covert (apparent and hidden) and he knows everything. (3: Hadeed 57)

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

This is 'Hamd' (praise of Allah) as well as 'Na'at' (praise of Holy Prophet) He says:

The Holy Prophet is the knower of all the things; his knowledge encompasses the graces of Almighty Allah, His commands, His attributes, His actions, all the external and internal sciences, from First to Last.

دوے صلی اللہ علیہ وسلم داناست بر همه چیز از شیوات و احکام الہی و احکام و صفات حق و اسماء و افعال و آثار و جمیع علوم ظاہر و باطن و اول و آخر احاطہ نموده و صدق فوق کُلِّ ذی عِلْمٍ عَلِيمٌ شدہ

In this very 'Madarij' on page 144, volume-1, chapter - V, section; Fada'il of Holy Prophet, the following paragraph appears:

The Holy Prophet was enlightened about all the things from the advent of Adam till the blowing of the Trumpet, so that he comes to know of all the happenings from First to Last and the Holy Prophet imparted some of his knowledge to his Companions.

از زمان آدم تا نوحی اولی بروے علیہ السلام مکشف ساختند  
تا همه احوال اور از اول و آخر معلوم گردد و یاران خود را نیز  
از بعضی از احوال خبر داد

In Sharah Mawahib Ladunniah شرح مواهب لدنیہ , Allama Zarqani says:

Status of those Hadiths is Mutawatur (متواتر) which are agreed on the point that the Holy Prophet knows the Unseen; and this fact does not contradict those Ayahs which say that none but Allah knows the Unseen, because the 'Unseen' which has been negated is the knowledge sought without any outside source (personal). But the knowledge of the Unseen of the Holy Prophet is based on the information imparted to him by Allah Almighty as is proved by the word of God "Except the chosen Prophet/ Messenger". (21: Jinn 72)

وَقَدْ تَرَاتَرَتْ الْأَخْبَارُ وَاتَّفَقَتْ مَعَانِيهَا عَلَى  
إِطْلَاعِهِ عَلَيْهِ السَّلَامُ عَلَى الْغَيْبِ وَلَا يَنَافِي فِي الْآيَةِ  
الدَّالَّةِ عَلَى أَنَّهُ لَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ لِأَنَّ الْمُنْفَى  
عِلْمُهُ عَلَيْهِ السَّلَامُ مِنْ غَيْرِ وَاسِطَةٍ أَمَّا إِطْلَاعُهُ  
عَلَيْهِ بِإِعْلَامِ اللَّهِ فَمُحَقَّقٌ بِقَوْلِهِ تَعَالَى إِلَّا مَنِ  
ارْتَضَى مِنْ رَسُولٍ

In 'Shifa Shareef' شفا شریف , Qadi Ayyad (Allah may bless his soul) says: (extract from Kharpoti Shrah Qaseedah Burdah شرح قصیده برده):

Almighty Allah especially informed the Holy Prophet about the worldly as well as religious goodnesses, besides imparting to him the knowledge about his Ummah's merits, the events of the past Ummahs and even the most trivial affairs of his own Ummah. Almighty Allah gave him knowledge about all the ways of spiritual recognition; for example, the state of heart (mind), worship-obligation and science of maths.

خَصَّ اللَّهُ تَعَالَى بِهِ عَلَيْهِ السَّلَامُ الْإِطْلَاعَ عَلَى  
جَمِيعِ مَصَالِحِ الدُّنْيَا وَالْآخِرَةِ وَمَصَالِحِ أُمَّتِهِ وَكَانَ  
فِي الْأُمَمِ وَمَا سَبَّحُونَ فِي أُمَّتِهِ مِنَ النُّبِيِّ وَالْقَطْمِيرِ  
وَعَلَى جَمِيعِ فَنُونِ الْمَعَارِفِ كَأَحْوَالِ الْقُلُوبِ  
وَالْفَرَائِضِ وَالْعِبَادَةِ وَالْحِسَابِ

The following verse appears in Qaseedah Burdah قصيده برده :

This world and the world hereafter owe their existence to the Holy Prophet's kindness . And the knowledge of 'Lauh-and-Qalam' is 'some part' of the Holy Prophet's knowledge.

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَصَرَّتْهَا  
وَمِنْ عُلُومِكَ عِلْمُ اللَّوْحِ وَالْقَلَمِ

The above verse has been explained in Shrah Qaseedah Burdah authored by Allama Ibrahim Baijuri, as under:

When the question is put: if the knowledge of 'Lauh-and-Qalam' is 'some part' of the Holy Prophet's knowledge, what are the other 'parts' of the knowledge? The answer shall be given: 'other part of the knowledge' means the knowledge about the Hereafter, imparted to the Holy Prophet by Almighty Allah, because the Qalam (pen) has written in the 'Lauh' all that is likely to happen till the Doomsday.

فَإِنْ قِيلَ إِذَا كَانَ عِلْمُ اللَّوْحِ وَالْقَلَمِ بَعْضُ  
عُلُومِهِ عَلَيْهِ السَّلَامُ فَمَا الْبَعْضُ الْآخَرُ أَجِيبُ  
بِأَنَّ الْبَعْضَ الْآخَرَ هُوَ مَا أَخْبَرَهُ اللَّهُ تَعَالَى مِنْ  
أَحْوَالِ الْآخِرَةِ لِأَنَّ الْقَلَمَ إِنَّمَا كَتَبَ فِي اللَّوْحِ  
مَا هُوَ كَاتِبٌ إِلَى يَوْمِ الْقِيَمَةِ

Mulla Ali Qari in Hal-ul-Aqd Shrah Qaseedah Burdah حل العقد شرح قصيده برده explains this verse in the following words:

The reason why the knowledge of 'Lauh-and-Qalam' are 'some part' of the Holy Prophet's knowledge, is that sciences (uloom) are divided among 'Juziât' (branches, small matters) and 'kulliyât' (whole knowledge) and those branches of knowledge which concern 'Zât' (self, soul, Being) and 'Sifât' (attributes, qualities). Consequently, the knowledge of 'Lauh-and-Qalam' is a 'canal' of the 'rivers' of the Holy Prophet's knowledge and a 'letter' as compared with the 'lines' of the Holy Prophet's knowledge.

وَكُونُ عُلُومِهِمَا مِنْ عُلُومِهِ عَلَيْهِ السَّلَامُ أَنَّ  
عُلُومَهُ تَتَنَوَّعُ إِلَى الْكُلِّيَّاتِ وَالْجُزِّيَّاتِ وَحَقَائِقِ  
وَمُعَارِفِ وَغَرَائِفِ تَتَعَلَّقُ بِالذَّاتِ وَالصِّفَاتِ  
وَعِلْمُهُمَا يَكُونُ نَهْرًا مِنْ بُحُورِ عِلْمِهِ وَحَرْفًا مِنْ  
سُطُورِ عِلْمِهِ

These writings establish the fact that the knowledge of 'Lauh-and Qalam' about sciences of which the Holy Quran says:



nor anything fresh or dry (green or withered), but is (inscribed) in a Record clean (59 Anaam 6).

وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ

is a drop of the Holy Prophet's seas. It shows that the knowledge of Ma-kana wa Ma-yakun is a dot of the roll (register/ record) of the Holy Prophet's knowledge.

Imam Boseri بوصري (composer of Qaseedah Burdah) in his second Qaseedah 'Ummulqart ام القرط', says:

وَسِعَ الْعَالَمِينَ عِلْمًا وَحِلْمًا      فَهُوَ بَحْرٌ لَمْ تَغِيهَا إِلَّا عِيَاءُ

The knowledge and noble manners of the Holy Prophet encompassed the worlds; hence, he is such a sea that could not be surrounded by the surroundings.

Sheikh Suleyman Jumul, in 'Fatuhah-e-Ahmedia فتوحات احمدية', while explaining this verse says:

That is, his knowledge embraces all the worlds i.e. Jin and human beings and angels' knowledge, because Almighty Allah enlightened the Holy Prophet about the whole world; informed him about all the past and future and told him Ma-kana wa Ma-yakun. The knowledge of the Quran is enough for the knowledge of the Holy Prophet, as Allah Almighty says that 'nothing has been left out in this Book'.

أَيُّ وَسِعَ عِلْمُهُ عُلُومَ الْعَالَمِينَ الْإِنْسِ وَالْجِنِّ  
وَالْمَلَكَةِ لِأَنَّ اللَّهَ تَعَالَى أَطْلَعَهُ عَلَى الْعَالَمِ كُلِّهِ  
فَعَلَّمَ عِلْمَ الْأَوَّلِينَ وَالْآخِرِينَ وَمَا كَانَ وَمَا يَكُونُ  
وَحَسْبُكَ عِلْمُهُ الْقُرْآنَ وَقَدْ قَالَ اللَّهُ تَعَالَى  
مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

Imam-ibn-e-Hajar Makki explains this verse in 'Afdal-ul-Quda' الفضل القدی as under:

Because Almighty Allah imparted knowledge to the Holy Prophet about the whole world, he came to know of the Beginning and the Last, and all that has passed and would happen in future.

لِأَنَّ اللَّهَ تَعَالَى أَطْلَعَهُ عَلَى الْعَالَمِ فَعَلَّمَ الْأَوَّلِينَ  
وَالْآخِرِينَ وَمَا كَانَ وَمَا يَكُونُ

These writings show that the knowledge of all those who concern this world has been given to the Holy Prophet and they include Hadrat Adam, the angels, the angel of death and Satan etc. That the angel of death and Satan had knowledge of the unseen is admitted by even the 'Deobandeers'.

Imam Boseri says in 'Qaseedah Burdah قصيده بردہ':

All request the Holy Prophet for a handful of his sea or a drop of his heavy rain.

وَكُلُّهُمْ مِنْ رَسُولِ اللَّهِ مُلْتَمِسٌ  
غُرْفًا مِنَ الْبَحْرِ أَوْ رَشْفًا مِنَ الدِّيمِ

Allama Kharpoti علامہ خربوٹی, while explaining this verse in Qaseedah Burdah, says:

Every prophet supplicated the Holy Prophet (ﷺ) to impart to him some part of this knowledge and he got it, the vastness of his knowledge being like that of a sea. All the prophets got (kindness) from this kindness of the Holy Prophet which is like a heavy rain, because the Holy Prophet is a giver of 'Faid' (bounty) and those prophets are the recipients of this 'Faid'. First of all, Almighty Allah created the soul of the Holy Prophet, investing it with the knowledge of the prophets and that of ما كان وما يكون. Afterwards, these prophets were created. Naturally, all of them got their knowledge from the Holy Prophet (ﷺ).

إِنَّ جَمِيعَ الْأَنْبِيَاءِ كُلِّ وَاحِدٍ مِنْهُمْ طَلَبُوا وَأَخَذُوا  
الْعِلْمَ مِنْ عِلْمِهِ عَلَيْهِ السَّلَامُ الَّذِي كَالْبَحْرِ فِي  
السَّعَةِ وَالْكَرَمِ مِنْ كَرَمِهِ عَلَيْهِ السَّلَامُ الَّذِي هُوَ  
كَالدِّيمِ لِأَنَّهُ عَلَيْهِ السَّلَامُ مُفِضٌ وَإِنَّهُمْ  
مُسْتَفَاضُونَ لِأَنَّهُ تَعَالَى خَلَقَ ابْتَدَأَ رَوْحَهُ عَلَيْهِ  
السَّلَامُ وَوَضَعَ عُلُومَ الْأَنْبِيَاءِ وَعِلْمَ مَا كَانَ وَمَا  
يَكُونُ فِيهِ ثُمَّ خَلَقَهُمْ فَأَخَذُوا عُلُومَهُمْ مِنْهُ عَلَيْهِ  
السَّلَامُ

Hafiz Suleman (Abraiz Shareef, ابریز شریف page 258) says:

The Holy Prophet knows from 'Arsh' (Divine Throne) to 'Farsh' (earth) and all that is between them. All these sciences

يَعْلَمُ عَلَيْهِ السَّلَامُ مِنَ الْعَرْشِ إِلَى الْفَرْشِ وَيَطْلُعُ  
عَلَى جَمِيعِ مَا فِيهَا وَهَذَا الْعُلُومُ بِالنِّسْبَةِ إِلَيْهِ عَلَيْهِ  
السَّلَامُ كَأَنَّ مِنْ سِتِّينَ جُزْءَ الَّتِي هِيَ الْقُرْآنُ الْعَزِيزُ

Imam Qastalani says in 'Mawahib مواهب':-

'Nubuwwat' is derived from 'Nabaa' meaning 'News', i.e. Allah gave him the 'News' about the Unseen.

النُّبُوَّةُ مَا خُوِّدَتْ مِنَ النَّبَأِ بِمَعْنَى الْخَبَرِ أَيْ أَطْلَعَهُ  
اللَّهُ عَلَى الْغَيْبِ

In 'Mawahib Ladunniah' (vol. II, page 192 القسم الثاني), the following lines appear under: فِيمَا أَخْبَرَهُ عَلَيْهِ السَّلَامُ مِنَ الْغُيُوبِ: about the matters of the unseen as told by the Holy Prophet.

There is no doubt that Almighty Allah gave the Holy Prophet still more knowledge and revealed to him the knowledge of the First and the Last.

لَا شَكَّ أَنَّ اللَّهَ تَعَالَى قَدْ أَطْلَعَهُ عَلَى أَرْبَعٍ مِنْ ذَلِكَ  
وَالْقَلْبُ عَلَيْهِ عِلْمُ الْأَوَّلِينَ وَالْآخِرِينَ

Hadrat Mujaddid Alif Sane, in 'Maktubat' (Vol., I, letter No. 310) says:

The knowledge which is exclusive to Almighty Allah is imparted to specially-chosen prophets.

ہر علم کو مخصوص بہ اوست سبحانہ خاص رسل را اطلاع می بخشد

In Madarij-un-Nubuwwat (Vol. 1), the following paragraph appears:

Some of the virtuous scholars have been heard saying that some 'A'arifeen (holy men) have written a book in which it has been proved that all the divine sciences were revealed to the Holy Prophet. Seemingly, this assertion is against many arguments; heaven knows what does 'the convinced' mean by it.

از بعض صلحا از اہل فضل شنیدہ شدہ است کہ بعضی از عرفا  
کتابے نوشتہ و اثبات کردہ کہ آن حضرت را تمام علوم الہی  
معلوم ساختہ بودند و این سخن بظاہر مخالف بسیارے از اولہ  
است تا قائل آنچہ قصد باشد

This writing has been reproduced here in the light of the fact that some people regarded the knowledge of the Holy Prophet as equal to that of God, believing only in one difference i.e., the Holy Prophet's knowledge was not 'personal' and Allah's knowledge is his personal. But Sheikh Abdul Haq did not call them mushrik but called them 'Aarif'. It means that it is not 'shirk' to believe that the Holy Prophet had the knowledge of the Unseen.

In the sermon of book 'Mir Zahid', it is said:

كَانَ صَوَادِقُ التَّصْدِيقَاتِ بِطَائِعِهَا مَتَوَجِّهَةً إِلَى خَضِرِهِ الْأَقْدَسِ وَحَقَائِقُ التَّصَوُّرَاتِ تَصَوُّرَاتِهَا بِأَنْفُسِهَا  
مَائِلَةً إِلَى جَنَابِ الْمُقَلَّسِ فُرُوجِهِ الْمَعْلَى مَرَكُزُ الْمَعْقُولَاتِ تَصَوُّرَاتِهَا وَتَصْدِيقَاتِهَا وَنَفْسُ الْعُلَيَّا مَنُوعُ  
الْعُقُلِيَّاتِ نَظَرِيَّاتِهَا وَفُطْرِيَّاتِهَا

It has been explained in Shrah Lewa-ul-Huda, authored by Ghulam Yahya, in the following words: Praise be to Allah! This writing has made the things clear; even the logicians have condescended to accept the Holy Prophet as the knower of the Unseen.

Maulana Bahr-ul-Uloom 'Abdul Ali Lakhnawi (Allah may bless his soul) while explaining Mir Zahid's sermon in the book, says:

Allah taught those sciences to the Holy Prophet which cannot be encompassed even by Lauh-e-Mahfooz. The Holy Prophet is a person whose like has not been born since the birth of this world and nor shall be born till eternity. He does not have his peer in the heavens and the earth.

عَلَّمَهُ عُلُومًا مَا احْتَوَى عَلَيْهِ الْعِلْمُ الْأَعْلَى وَمَا  
اسْتَطَاعَ عَلَى إِحْاطَتِهَا اللَّوْحُ الْأَوْفَى لَمْ يَلِدْ  
الذَّهْرُ مِثْلَهُ مِنَ الْأَزَلِ وَلَمْ يُولَدْ إِلَى الْأَبَدِ فَلَيْسَ  
لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُفُوًا أَحَدٌ

Allama Shunwai says in 'Jama-un-nihaya' جمع النهايه :

This has been proved that Almighty Allah did not let the Holy Prophet leave this world (i.e. pass away) until He gave him knowledge about 'everything'.

قَدْ رَأَى أَنَّ اللَّهَ تَعَالَى لَمْ يُخْرِجِ النَّبِيَّ عَلَيْهِ السَّلَامُ  
حَتَّى أَطْلَعَهُ عَلَى كُلِّ شَيْءٍ

Shrah Aqa'id Nasfi شرح عقائد نسفى (p. 175) reads:

In short, knowing the Unseen is the exclusive privilege of Almighty Allah; the human beings have no access to it, until, of course, Allah Almighty Himself tells it, or reveals it by way of miracles or marvels.

بِالْجُمْلَةِ الْعِلْمُ بِالْغَيْبِ أَمْرٌ تَقَرَّرَ بِهِ اللَّهُ تَعَالَى  
لَا سَبِيلَ إِلَيْهِ لِلْعِبَادِ إِلَّا بِإِعْلَامٍ مِنْهُ أَوْ لَهَا مًا بِطَرِيقِ  
الْمُعْجَزَةِ أَوْ الْكَرَامَةِ

The opening few lines of chapter 'Kitab-ul-Hajj' of Dur-e-Mukhtar در مختار read as under:

Hajj was prescribed/ ordained in 9 AH and the Holy Prophet deferred it till 10 AH, for some reason. He knew about his life's span so that he could accomplish his task of preaching.

لَفِضَ الْحَجِّ سَنَةً يَسْمَعُ رَأًيَا آخِرَةً عَلَيْهِ الصَّلَاةُ  
وَالسَّلَامُ لِعَشْرِ لَعْدٍ مَعَ عَلَيْهِ بِقَاءِ حَيَاتِهِ لِيَكْمَلَ  
الْعِبَادَةُ

The above paragraph shows that the knowledge about one's death concerns Five (Science), but the Holy Prophet knew about his death not occurring in 9AH and that is why he did not perform Hajj that year; otherwise it is obligatory to perform Hajj soon after it has been ordained, as we are not aware of our death.

Kharpoti, in Shrah Qaseedah Burdah برده قصيده under this Ayah, says:

Hadrat Ameer Muawya narrates the Hadith that he used to write in the presence of the Holy Prophet (ﷺ). The Holy Prophet said to him, "Keep the inkpot this way; roll the pen; straighten 'Alif' ا and 'Bai' ب; make 'seen' س in a different way and do not bend 'Meem' م, although the Holy Prophet did not write nor did he read any book of the people of the past ages.

وَوَاقِفُونَ لَدَيْهِ عِنْدَ حَدِيثِهِمْ وَفِي حَدِيثٍ يُرَوَّى  
عَنْ مَعَارِبَةٍ أَنَّهُ كَانَ يَكْتُبُ بَيْنَ يَدَيْهِ عَلَيْهِ السَّلَامُ  
فَقَالَ لَهُ أَلْفِي الدَّوَاةَ وَحَرَفِ الْقَلَمِ وَأَقِمْ الْبَاءَ وَفَرِّقِ  
الْمِيمَ وَلَا تَعْوِزِ الْمِيمَ مَعَ أَنَّهُ عَلَيْهِ السَّلَامُ لَمْ يَكْتُبْ  
وَلَمْ يَقْرَأْ مِنْ كِتَابِ الْأَوَّلِينَ

In Tafseer Rooh-ul-Bayan روح البیان, the following lines appear under the Ayah (48 Ankaboot 29):-

The Holy Prophet knew 'letters' and he also advised others about it.

كَانَ عَلَيْهِ السَّلَامُ يَعْلَمُ الْخَطُّوطَ وَيُخْبِرُ عَنْهَا

It stands proved that the Holy Prophet also knew well the art of writing letters. (See its full detail in our book entitled 'Shan-e-Habib-ur-Rahman Be'ayâtul Quran) .  
شان حبیب الرحمن بآیات القرآن

Masnavi Shareef reads مشنوی جلال الدین رومی :

تا به بینی ز ابتدا تا انتها	سُرمه گن در چشم خاک اولیاء
تا بقعر تارو پودت در روند	کاملاں از دور نامت بشنوند
دیده باشندت بچندین حالها	بلکہ پیش از دادن تو سالها
زانکہ پُر مستند از اسرار ہو	حال تو داند یک یک موبہو

The servant of Allah hear your name from a far off distance, they go deep into the reality of your being. Rather years before your birth they have seen you in these difference circumstances.

In this very Masnavi, the Maulana, after reproducing an incident of the infidel prisoners, says that the Holy Prophet said:

آدم و حوا ترستہ از جہاں	بگرم سر عالم و ینم نہاں
دیده ام پابستہ و مکوس و پست	من شمارا وقت ذرات الست
آنچہ دانستہ بدم افزوں نہ شد	از حدوث آسمان بے عمد

That is, I have been witnessing the whole universe since the time when even Adam and Eve had not been born. O! infidel prisoners, I saw you as 'Momin' and 'Namazee' on the day of 'Meesaq میثاق'; we have made you captives so that you may have Faith in Islam. I have seen the birth of the

pillarless sky nothing happened more than what I saw.

These sayings of the Islamic scholars show that Almighty Allah imparted more knowledge to the Holy Prophet as compared with all the prophets and the angels. The knowledge of Lauh-e-Mahfooz and Qalam is nothing but a drop of the Holy Prophet's knowledge and nothing of the universe has remained hidden from the Truth-observing eyes of the Holy Prophet.

### Section - 5

## Endorsing the Views of the Opponents

Up to now, the knowledge of the Holy Prophet about the Unseen, has been proved with the help of the writing of the protagonists. Now the writings of the stalwarts of the antagonists are reproduced below which facilitate the solution to the issue of 'the knowledge of the Unseen'.

Haji Imdadullah in 'Shamaim-e-Imdadia' (p-110) says: "The people say that the prophets and 'Aulia' do not possess the knowledge of the Unseen". I say that in whatever direction the men of Allah cast looks, the doors of hidden secrets open up for them. In reality, it is 'knowledge of Truth'. The Holy Prophet did not know of Hudaibia and the matters relating to Hadrat Ayesha. They consider it an argument for their claim. It is fallacious, because for knowledge, attention is essential (Extract from 'Anwâr-e-Ghaebia' انوار غيبية page 25).

Molvi Rasheed Ahmed Gangohi, in 'Lataif-e-Rasheedia' (page 27) says: The prophets (peace be upon them), all the time, observe the hidden realities as well as the presence of Almighty Allah as hadith says:

As Prophet said if you knew what I know less you laugh and more you grieve (weep)

كَمَا قَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ لَوْ تَعْلَمُونَ مَا أَعْلَمُ  
لَضَحَكْتُمْ قَلِيلًا وَكَبَّيْتُمْ كَثِيرًا

And said (Anwâr-e-Ghaebia page 32).

I see what you see not

أَبْصَرُ أَرَأَيْتُمْ مَا لَا تَرَوْنَ

Molvi Ashraf Ali Thanvi says in the book named 'Takmeel-ul-Yaqeen تکميل اليقين' (page 135): It is in Shariah that the prophets (messengers) and 'Aulia' have the knowledge of the Unseen and the future. When Allah knows the Unseen and the Future Event, every new event comes into being by His knowledge, will and action what can prevent Almighty Allah from imparting His knowledge about the

Unseen and the future events to the chosen-prophets and 'Aulia'. Although we are convinced that it is not in harmony with human nature to know something of the hidden realities of its own, yet if Almighty Allah imparts this knowledge to someone, who can prevent Him from doing so? Hence, whatever knowledge these people possess is because Almighty Allah has imparted it to them. Then, these people inform others, none of them claims to have the knowledge of the Unseen on their own (i.e. with their own efforts). It is for this reason that Shariah counts the claim of acquiring the knowledge of the Unseen independently, among the most forbidden things; Shariah rather regards such claimants as 'Kafir' (Disbelievers).

Molvi Mohammad Qasim Nanotvi, writes on page 4 of 'Tahzeer-un-Nas:- Although the sciences of the 'Awwaleen' (ancient times) and those of the 'Akhireen' (the last period) are different, yet all these sciences combined in the Holy Prophet.

One should ponder over the last paragraph and see how Molvi Qasim has agreed to the combination of both the 'Awwaleen' and 'Akhireen' sciences in the person of the Holy Prophet and 'Awwaleen' include Hadrat Adam, Hadrat Khalil Ibrahim and similarly all the angels, bearers of 'Arsh' and witnesses to 'Lauh-e-Mahfooz'. Therefore, the knowledge of the Holy Prophet should exceed that of all of them. We have already discussed the Knowledge of Hadrat Adam.

### *Section - 6*

#### ***'Logical Arguments for the Knowledge of the Unseen and 'Aulia's Knowledge of the Unseen'***

Some logical arguments also prove the knowledge of Ma-kana wa Ma-yakun ماکان و مایکون; these arguments are as follows:-

- 1) The Holy Prophet (ﷺ) is the Prime Minister, or rather 'Khalifa-e-Azam' (Chief Caliph) of the kingdom of almighty. Hadrat Adam was made 'Khalifatullah' (Allah's Caliph/ viceregent), the Holy Prophet is the chief caliph of this Kingdom and viceregent ('Nâib) of Almighty Allah on the earth; he is the appointed ruler (hâkim) of the empire who necessarily possesses Two attributes, namely, knowledge and power. The higher the status the rulers of the worldly empire hold, the higher are their powers and information. For a collector, it is necessary to have full knowledge of the district, and he wields power over the whole district; for a viceroy it is essential to have knowledge about the whole country and the whole country obeys his orders without these two attributes, he cannot rule, nor

can he enforce the Law among the subjects. Similar is the case with the respected Prophets; the higher their status is, the more knowledge and the more powers they possess. Almighty Allah proved the caliphate/vicegerence of Hadrat Adam on the basis of his knowledge; it is his vast knowledge that entitles him to the divine caliphate. Besides this, Almighty Allah's commanding the angels to prostrate themselves before Adam shows his special powers/authority even the angels bowed before him. As the Holy Prophet (ﷺ) is the prophet of the whole world and the people of the 'Arsh' and 'Farsh' (earth) are his 'Ummatees', it was imperatively necessary to give more knowledge and more powers than all other prophets. And that's why many marvels were shown by him; the moon was rent with a hint; the sun once set was made to appear again from west, he ordered the cloud to rain; then he ordered and the sky became clear all this was the manifestation of his God-gifted powers.

- 2) In 'Tahzeer-un-Nas تحذير الناس' Molvi Qasim Nanotvi has written, "The prophets are distinguished among the Ummah for their knowledge. As regards deeds ('amal'), sometimes the Ummatees (members of Ummah) surpass the prophet. It means that in the sphere of deeds, the Ummatees can excel their prophet. However, in the realm of 'knowledge', the prophets need to be superior even the angels are the Ummatees of the Holy Prophet ﷺ. Hence, as far as 'knowledge' is concerned, the Holy Prophet must necessarily excel the angels. Otherwise, in what respect will the Holy Prophet be superior to the Ummah? And the angels present at Lauh-e-Mahfooz have the knowledge of ما كان و ما يكون Ma-kana wa Ma-yakun; therefore it is vitally essential that the prophet possesses relatively more knowledge.
- 3) If a person seeks the company of an accomplished teacher for a few years, he can become a learned man. The Holy Prophet been under the special blessings of Almighty Allah for hundreds of thousands of years, before his birth, naturally, he must be a perfect knower (a man of consummate learning). Rooh-ul-Bayan interprets لَقَدْ جَاءَكُمْ as under:-

Hadrat Gibrail presented himself before the Holy Prophet (ﷺ) and told that one star used to shine after seventy thousand years and he saw it shining for seventy two thousand times. The Holy Prophet replied, it was I. Just estimate for how many millions of years, the Holy Prophet (ﷺ) had the holy blessings of Almighty Allah.

- 4) If some deficiency is found in a pupil's knowledge, there can be only four reasons of it: *first*, the pupil was intellectually deficient and, therefore failed to benefit from his teacher; *second*, the teacher was incompetent and failed to impart proper knowledge to his pupil; *third*, the teacher was not



magnanimous and did not impart full knowledge to his pupil or he had some other pupil dearer to him whom he wanted to teach; *fourth*, the book being taught was defective. There can be no other reasons than these four reasons. Here the teacher is Almighty Allah; the taught is the beloved Holy Prophet, the book taught was the Holy Quran; the knowledge imparted was 'especial knowledge'. Now tell me: Is Allah Almighty not a consummate instructor? Is the Holy Prophet not a capable pupil? Is any other person dearer to Allah than the Holy Prophet? Is the Quran not a complete book? If there is nothing in the negative, Allah is a consummate giver; the Holy Prophet is a perfect receiver; the Quran is a complete book ﴿الرَّحْمَنُ ۝ عَلَّمَ الْقُرْآنَ ۝﴾ (Rahman 55); the Holy Prophet is the dearest. Then, how can 'knowledge' be defective?

- 5) Why did Almighty Allah write everything in Lauh-e-Mahfooz? One writes something for one's memory (so that one may not forget it) or in order to tell it to others. Almighty Allah is immune to forgetfulness hence He wrote for others. The Holy Prophet was dearer to Allah than others; so, that writing is for the Holy Prophet (ﷺ)
- 6) The Secret of all secrets (the greatest Secret) is Almighty Allah Himself. Hadrat Musa expressed his wish to see Him; he was told لَنْ تَرَانِي (You cannot see Me). However, the Holy Prophet saw Almighty Allah with his naked eyes on the eve of 'Mairaj' in such a case, can the world/ Universe remain hidden from the eyes of the Holy Prophet (ﷺ)?

اور کوئی غیب کیا تم پہ نہاں ہو بھلا جب نہ خدای چھپا تم پہ کرداروں درود

O, prophet, countless blessings on you; when Allah is no more a hidden reality for you, what other secret can remain unknown to you?

The issue of (Seeing Almighty Allah) has been discussed in our book 'Shan-e-Habib-ur-Rahman شان حبیب الرحمن'. The following words appear at the end of section I, chapter-Eeman-bil-Qadr ایمان بالقدر of Mirqat Shrah Mishkat:

The Holy Prophet (ﷺ) saw ﴿كَمَا أَنَّ النَّبِيَّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ رَأَاهُ فِي الدُّنْيَا﴾ Almighty Allah in the world because he himself became ﴿لَا نَقْلَابَهُ نُورًا﴾ 'Noor' (Light).

- 7) Satan misleads the world whereas the Holy Prophet guides the world. In other words, Satan is an infectious disease whereas, the Holy Prophet is a perfect healer. Almighty Allah gave so vast knowledge to Satan to 'mislead' that no person of the world is outside the range of his knowledge

(ie hidden from him). Then, he also knows as to who can and who cannot be misled, and in what way. Likewise, he is aware of every issue of every religion; therefore, he checks goodness and enjoins evil. He said to Almighty Allah, "لَا أُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ" certainly I shall mislead them all. But those of them who are your chosen bond Men (82-83: Sâd 38). When a deceiver has been given so much knowledge, the Holy Prophet, who is a recognized healer of the world, must possess relatively far vaster knowledge in order to guide; he must know every person, his disease, his power of endurance and treatment, otherwise the 'guidance' would be incomplete. Besides, Almighty Allah might be blamed, that, He made the deceiver 'strong' and the guide 'weak'; deception has been complete and guidance incomplete and defective.

- 8) Almighty Allah called the Holy Prophet by the name of 'Nabee' يَا أَيُّهَا النَّبِيُّ and 'Nabee' means the giver of news. If this news means the 'news about religion', every Molvi can be termed as 'Nabi', and if it were to mean 'the news about the world affairs', every newspaper, radio, letter, telegram-sender, becomes a 'Nabee'. Obviously, a 'Nabi' (prophet) is that person who gives you the news of the Unseen, that is the harbinger (giver) of the news about the angels and the 'Arsh'. Where the newspaper or telegram does not work, the knowledge of the 'Nabee' works. It is apparently clear that the word 'Nabee' includes the meaning of 'knowledge of the Unseen'.

Up to here, we have discussed the issue of the Holy Prophet's knowledge of the Unseen; now we should also know that 'Aulia' are also given the knowledge of the Unseen, through the good offices of the Holy Prophet (ﷺ) but their knowledge is with the help of the 'Nabee', and a drop of the sea of the prophet's knowledge.

The following paragraph has been copied out in Mirqat Shrah Mishkat مرقاة شرح مشکوٰۃ from the book entitled 'Aqa'id العقائد' authored by Sheikh Abu Abdullah Sheerazi:

Man undergoes changes according to circumstances so much so that he finds the quality of spirituality hence he knows the Unseen. إِنَّ الْعَبْدَ يَنْقَلُ فِي الْأَحْوَالِ حَتَّى يُصِيرَ إِلَى نَعْتِ الرُّوحَانِيَّةِ فَيَعْلَمُ الْغَيْبَ

From this very 'Mirqat', the following lines have been copied out:

A 'perfect man' gets the knowledge of the realities of the things and the most hidden secrets become known to him. يَطَّلِعُ الْعَبْدُ عَلَى حَقَائِقِ الْأَشْيَاءِ وَيَتَجَلَّى لَهُ الْغَيْبُ وَغَيْبُ الْغَيْبِ

It is said on page 6 (Vol. II) chapter salât on Prophet ﷺ of Mirqat

When the pious spirits (souls) are free from physical impurities, they progress to have an access to the heavenly (divine) heights; nothing remains hidden from them. Hence, they see all the things as they are on their own before them or through the (divine) inspiration of the angels.

الْأَنفُسُ الرَّكَابَةُ الْقُدْسِيَّةُ إِذَا تَجَرَّدَتْ عَنِ الْعَلَائِقِ  
الْبَدَنِيَّةِ خَرَجَتْ وَاتَّصَلَتْ بِالْمَلَأِ الْأَعْلَى وَلَمْ يَبْقَ  
لَهَا حِجَابٌ فَتَرَى الْكُلَّ كَالْمَشَاهِدِ بِنَفْسِهَا أَوْ بِإِخْبَارِ  
الْمَلَائِكَةِ لَهَا

Shah Abdul Aziz says in Tafseer-e-Azeezi (Surah Jinn 72):

It is said about some Aulia Allah that they have knowledge about Lauh-e-Mahfooz and have seen its writing.

اطلاع بر لوح محفوظ بمطالعہ و دیدن نقوش نیز از بعضی  
اولیاء بتواتر منقول است

Imam-ibn-e-Hajar Makki in 'Kitab-ul-Aalām' and Allama Shami in 'Sal-ul-Jisam' say:

It stands to reason that some selected persons might know the hidden reality (Unseen) about certain matter or decision, as is well-known about Aulia.

الْخَوَاصُّ يَجُوزُ أَنْ يَعْلَمَ الْغَيْبَ فِي قَضِيَّةٍ أَوْ قَضَاءٍ  
كَمَا وَقَعَ لَكَثِيرٍ مِنْهُمْ وَاشْتَهَرَ

Shah Wali Allah says in Altaf-ul-Quds:

The whole 'self' of 'A'arif' (God's recognizer, a holyman) completely turns into physical body; the being of 'A'arif' replaces the soul; he sees the whole world with the help of 'Ilm-e-Haduri' (As it present in front of him in physical form).

نفس کلیہ بجائے جسد عارف مے شود ذات عارف  
بجائے روح او ہمہ عالم بعلم حضوری می بیند

Zarqani in Shrah Mawahib (Vol. VII page 228) says:

It is said in 'Lataif-ul-Manan' that it is no wonder if a 'perfect man' (Ka'mil Abd) knows some of the hidden secrets of Almighty Allah, in view of the Hadith: Fear the wisdom of Momin because he sees with the 'Noor' (light) of Allah. This is what the Hadith means i.e., Almighty Allah says: I become his eye, with which he sees. So, his seeing is with the help of Allah's noor. Hence, his knowledge of the Unseen is not a matter of surprise.

قَالَ فِي لَطَائِفِ الْمَنَنِ إِطْلَاعُ الْعَبْدِ عَلَى غَيْبٍ  
مِنْ عِيُوبِ اللَّهِ بِدَلِيلِ خَبَرِ اتَّقُوا مِنْ فِرَاسَةِ  
الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ لَا يَسْتَغْرِبُ وَهُوَ  
مَعْنَى كُنْتُ بَصْرَةَ الَّذِي يُصَرِّبُهُ فَمِنْ الْحَقِّ  
بَصْرُهُ فَإِطْلَاعُهُ عَلَى الْغَيْبِ لَا يَسْتَغْرِبُ

Imam Shaarani says in Alyawaqeeet-wal-Jawahir :- **البواقيت والجواهر**

The Mujtahideen have a strong foot in the knowledge of the Unseen.

**لِلْمُجْتَهِدِينَ الْقَدَمُ فِي عُلُومِ الْغَيْبِ**

Sheikh Abdul Qadir Jeelani says:

**نَظَرْتُ إِلَى بِلَادِ اللَّهِ جَمْعًا ☆ كَخَرْدَلَةٍ عَلَى حُكْمِ اتِّصَالِي**

We have seen all the cities of Allah like the grain of mustard seed.

Sheikh Abdul Haq Muhaddis Dehlvi copies saying of Sheikh Abdul Qadir Jeelani in 'Zubdatul Asrar' **زبدة الاسرار** :

O Brave, O, sons! Come and have something from the sea, having no bank. By God, the blessed and the accursed persons are presented to me; a part of my eye is in the Lauh-e-Mahfooz and I am a diver of the seas of Allah's knowledge.

**قَالَ رَضِيَ اللَّهُ عَنْهُ يَا أَبْطَالُ يَا أَبْطَالُ هَلُمُّوا وَخُذُوا عَنْ هَذَا الْبَحْرِ الَّذِي لَا سَاحِلَ لَهُ وَعِزَّةَ رَبِّي إِنَّ السُّعْدَاءَ وَالْأَشْقِيَاءَ يُعْرَضُونَ عَلَيَّ وَأَنَا بُوْبُوَّةٌ عَيْنِي فِي الْلَوْحِ الْمَحْفُوظِ وَأَنَا غَائِضٌ فِي بَحَارِ عِلْمِ اللَّهِ**

Maulana Jami has reproduced the saying of Hadrat Khuajah Bahauddin Naqshband in 'Nafkhat-ul-Uns' **نفحات الانس** :

Hadrat Azizan (God may bless him) has said that for this group of people, the earth is like a table we say that like the nail; nothing is hidden from their eyes.

**حضرت عزیزان علیہ الرحمۃ می گفتہ اند کہ زمین در نظر ایشان طائفہ چوں سفرۂ ایست مائی گویم کہ چوں ناخن است بیچ چیز از نظرا ایشان عائب نیست**

Imam Shaarani says in 'Kibreet-e-Ahmer' **کبریت احمر** .

We heard our Sheikh Sayyid Ali Khawas (RA) saying: No one can become a (Perfect Man) until he knows the actions of his follower before his birth — from the 'Day of Meesaaq' to his entering Hell or Paradise).

**وَأَمَّا شَيْخُنَا السَّيِّدُ عَلِيُّ الْخَوَاصِّ رَضِيَ اللَّهُ عَنْهُ فَسَمِعْتُهُ يَقُولُ لَا يَكْمُلُ الرَّجُلُ عِنْدَنَا حَتَّى يَعْلَمَ حَرَكَاتِ مُرِيدِهِ فِي انْتِقَالِهِ فِي الْأَصْلَابِ وَهُوَ مِنْ يَوْمِ الْاِسْتِقْرَارِ فِي الْجَنَّةِ أَوْ فِي النَّارِ**

Shah Waliullah says in Fuyud-ul-Haramain **فيوض الحرمين** :

Then those pious men (Aarifeen) are attracted to Almighty Allah. They become true servants of Allah and everything becomes known to them.

**ثُمَّ إِنَّهُ يُنَجْدِبُ إِلَى حِيزِ الْحَقِّ فَيُصِيرُ عَبْدَ اللَّهِ فَيَجْعَلِي لَهُ كُلَّ شَيْءٍ**

Abu Hurairah (RA) narrates (on the authority of Bukhari) in Mishkat Vol. 1 Kitab-ud-Daawat كتاب الدعوة , Chapter 'Zikr Ullah' wat-taqarrub ذكر الله والتقرب :-

Almighty Allah says "when I love someone I become his ears with which he hears; and become his eyes with which he sees and I become his hands with which he holds and his legs with which he walks.

فَإِذَا أَحْبَبْتُهُ فَكُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَيَبْصَرَهُ  
الَّذِي يَبْصُرُ بِهِ وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي  
يَمْشِي بِهَا

Let it also be kept in mind that Hadrat Khidr and Hadrat Ilyas (Allah may bless their souls) are alive on this earth and now these personages are the 'Walees' of Holy Prophet (ﷺ)'s Ummah. When Jesus Christ will come (into this world), he will also act as the Ummah's 'Walee'. We have already discussed the vastness of his 'knowledge'. Now his 'knowledge' is the knowledge of a walee of the Ummah of the Holy Prophet (ﷺ).



## Second Chapter

### Objections to the Knowledge of the Unseen

There are four sections in this chapter. The first section deals with those Quranic Ayahs which the opponents usually quote. The second section concerns Ahadis (Hadiths). The third section discusses the sayings of the scholars and the Islamic Law experts. The fourth section is about the logical objections.

Before the start of this chapter, a few important points, as a Preface, are worth considering:

- 1) The Quranic Ayahs and the Hadiths or the Islamic Law experts' sayings which negate the Holy Prophet's knowledge of the Unseen, either mean 'the personal knowledge' or 'the whole information', i.e. it is the negation of knowledge equal to Allah's knowledge, not Allah's imparting knowledge otherwise how the Ayahs and the Hadiths, which we have quoted in affirmation, will agree to one another. In reply to all such arguments, Allama Ibn-e-Hajar says in 'Fatawa Hadeesya' فتاوى حديثه :-

These mean that except Allah no one knows personally permanently or comprehensively, but the knowledge of miracles and marvels is possible if Allah imparts it.

مَعْنَا مَا لَا يَعْلَمُ ذَلِكَ اسْتِقْلَالًا وَلَا وَعِلْمَ إِحَاطَةٍ إِلَّا  
اللَّهُ تَعَالَى أَمَّا الْمُعْجَزَاتُ وَالْكَرَامَاتُ فَيُعْلَمُ  
اللَّهُ تَعَالَى

The opponents say that the knowledge of the Unseen as affirmed in the arguments, means the knowledge of the religious matters; the knowledge that is negated means the knowledge of the rest of the things of the world. But this explanation is against these Quarnic Ayahs, Saheeh Hadiths and the Islamic Scholars' sayings, put forth by us. The knowledge of Hadrat Adam (AS), similarly that of Lauh-e-Mahfooz encompass all the things. Moreover, the Holy Prophet has said: the whole world is like a hand before me — hence, this argument is utterly fallacious.

- 2) The arguments of the opponents that Almighty Allah says that none else but He (Allah) knows the Unseen or the Holy Prophet's saying that he d.d not know the Unseen or the Islamic law experts' opinion that whoever accepts the knowledge of the Unseen for other than Allah is an infidel, go against the opponents themselves. It is because they also believe in some aspects of the knowledge of the Unseen the only difference of opinion is regarding the whole what has happened or will happen. They cannot escape these Ayahs and the sayings of the Islamic law experts, because accepting knowledge of even one thing goes against these arguments.
- 3) The opponents claim that these arguments negate 'the whole' (and not a part of) knowledge of the Unseen and this settles the matter, since ما كان وما يكون Ma-kana Wa Ma-yakun is a drop of the Seas of Allah's knowledge. We are also convinced of some knowledge in respect of the Holy Prophet as compared with the Divine sciences.
- 4) The opponents hold that 'the knowledge of the Unseen' is an exclusive 'attribute' of Allah; it is, therefore, infidelity to accept anyone else as the possessor of this 'attribute'. The opponents also became infidels, because acceptance of Sharing one or all attributes of Allah tantamounts to infidelity. The person who accepts the fact that some human being has created one thing of the world, is infidel; if he believes that some mortal has created the whole universe is an infidel. They also prove 'some knowledge' of the Unseen in respect of the Holy Prophet (ﷺ) then how they can escape the charge of infidelity. However, it can be said that the 'personal knowledge' is an attribute of Allah; the 'gifted knowledge' is the Holy Prophet's attribute it is not 'shirk' (infidelity/ disbelief) and this is exactly what we say.

## Section - 1

### 'Quranic Ayahs'

#### Ayah No. 1:

Say: to them, O, Mohammed I do not say to you that I possess the treasures of Allah, nor do I say that I know the Unseen. (50 Anaam 6)

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ

The commentators have offered four interpretations of this Ayah. *First*, it negates the 'personal knowledge' of the Unseen; *Second*, it negates 'the whole knowledge'; *Third*, these words have been uttered out of humility; *Fourth*, the Ayah means: I do not make a claim to have the knowledge of the Unseen i.e. it negates the claim of having the knowledge of the Unseen, and not outright the 'knowledge of the Unseen' (consult exegeses).

Tafseer Naishapuri نیشاپوری explains this Ayah as follows:-

In this Ayah, may be the conjunction of the word 'la Aalamo' لَا أَعْلَمُ applies to the word 'la Aqulo' (لَا أَقُولُ), that is, 'say (O beloved Messenger): I do not know the Unseen'. It would also prove the fact that none but God can know the Unseen independently.

يَحْتَمِلُ أَنْ يَكُونَ وَلَا أَعْلَمُ الْغَيْبِ عَطْفًا عَلَى لَا أَقُولُ أَيْ قُلْ لَا أَعْلَمُ الْغَيْبِ فَيَكُونُ فِيهِ دَلَالَةٌ عَلَى أَنَّ الْغَيْبَ بِالْإِسْتِقْلَالِ لَا يَعْلَمُهُ إِلَّا اللَّهُ

In Tafseer Bedawi بیداری, this Ayah has been interpreted as under:

I do not know the Unseen until it is revealed to me (by God) or has it some evidence.

لَا أَعْلَمُ الْغَيْبَ مَا لَمْ يُوْحَ إِلَيَّ وَلَمْ يَنْصِبْ عَلَيْهِ دَلِيلٌ

Or it negates 'the whole knowledge' Tafseer Kabeer تفسیر کبیر explains this as under:

The saying (of the Holy Prophet) that he does not know the Unseen confirms his assertion that he hasn't got the whole knowledge.

قَوْلُهُ لَا أَعْلَمُ الْغَيْبَ يَدُلُّ عَلَى اعْتِرَافِهِ بِأَنَّهُ غَيْرُ عَالِمٍ بِكُلِّ الْمَعْلُومَاتِ

Or these words were spoken out of humility and cordiality. Tafseer Khazin خازن interprets this Ayah as follows:

The Holy Prophet himself denied having knowledge of these things, showing humility and servitude to God, that is he declared that he knew nothing of these things and he made no claims whatsoever.

قُلْتُ أَقُولُ شَيْئًا مِنْ ذَلِكَ وَلَا أَدَّعِيهِ وَإِنَّمَا  
تَفَى عَنْ نَفْسِهِ الشَّرِيفَةِ هَذِهِ الْأَشْيَاءُ تَوَاضَعًا لِلَّهِ  
تَعَالَى وَاعْتِرَافًا لَهُ بِالْعُبُودِيَّةِ

Tafseer Arais-ul-Bayan عرائس البيان says:

Out of humility, the Holy Prophet said, "I regard myself as a man", although he is superior to all the creatures living between 'Arsh' عرش and 'Earth' فرش, besides being pure/ clean as compared with the angels and spirits. The Holy Prophet uttered these words to show his humbleness before God's grandeur and to exhibit his lowliness before God's might.

وَتَوَاضَعَ حِينَ أَقَامَ نَفْسَهُ مَقَامَ الْإِنْسَانِيَّةِ بَعْدَ أَنْ  
كَانَ أَشْرَفَ خَلْقِ اللَّهِ مِنَ الْعَرْشِ إِلَى الثَّرَى وَ  
أَظْهَرَ مِنَ الْكَرُوبِيِّينَ وَالرُّوحَانِيِّينَ خُضُوعًا  
لِجَبْرُوتِهِ وَخُشُوعًا لِمَلَكُوتِهِ

This negates the claim of the knowledge of the Unseen. In Tafseer Naishapuri نیشاپوری, we find the following explanation:

I don't claim to possess all the information nor do I claim to exercise control over all kinds of powers.

أَيْ لَا ادَّعَى الْقُدْرَةَ عَلَى كُلِّ الْمَقْدُورَاتِ وَالْعِلْمَ  
بِكُلِّ الْمَعْلُومَاتِ

Tafseer Kabeer تفسیر کبیر interprets this Ayah as under:

I don't claim to possess the Divine attribute of knowledge: when these two sentences are read together, it would mean that the Holy Prophet did not claim to be God.

أَيْ وَلَا ادَّعَى كَوْنِي مَوْصُوفًا بِعِلْمِ اللَّهِ وَبِمَجْمُوعِ  
هَذَيْنِ الْكَلَامَيْنِ حَصَلَ أَنَّهُ لَا يَدَّعَى إِلَّا إِلَهِيَّةَ

Rooh-ul-Bayan روح البیان expatiates on this Ayah as under:

Its conjunction عطف is on عِنْدِي خَزَائِنُ اللَّهِ (I possess the treasures of Allah) and word 'La' لا is redundant/ additional to remind the negation, i.e. I don't claim to know the Unseen in Divine acts for the reason that I possess the treasures of God, but I don't say so. So, the person who says that the Prophet of Allah did not know the Unseen, he made a mistake in getting to the bottom of this Ayah.

عُطِفَ عَلَى عِنْدِي خَزَائِنُ اللَّهِ وَلَا مَذْكُورَةٌ لِلنَّبِيِّ  
أَيْ وَلَا ادَّعَى أَنِّي أَعْلَمُ الْغَيْبَ مِنْ أَعْمَالِهِ تَعَالَى  
عَلَى أَنَّهَا عِنْدِي وَلَكِنْ لَا أَقُولُ لَكُمْ فَمَنْ قَالَ إِنَّ  
نَبِيَّ اللَّهِ لَا يَعْلَمُ الْغَيْبَ فَقَدْ أَخْطَأَ فِيَمَا أَصَابَ



In Tafseer Madarik, the following explanation appears:

The punctuation mark of وَلَا أَعْلَمُ الْغَيْبُ is 'Zabar' نصب being its conjunction on عِنْدِي خَزَائِنُ اللَّهِ because it is also spoken sentence as if he said, "I say you neither this and nor this....."

وَمَحَلُّ لَا أَعْلَمُ الْغَيْبِ النَّصْبُ عَطْفًا عَلَى مَحَلِّ عِنْدِي خَزَائِنُ اللَّهِ لِأَنَّهُ مِنْ جُمْلَةِ الْمَقُولِ كَأَنَّهُ قَالَ لَا أَقُولُ لَكُمْ هَذَا الْقَوْلَ وَلَا هَذَا الْقَوْلَ وَلَا أَعْلَمُ الْغَيْبِ

Tafseer Naishapuri:

أَعْلَمُ الْغَيْبِ

i.e. "Say I don't possess the knowledge of unseen" in this sentence there is prove that no body has the knowledge of unseen independently except Allah.

أَيُّ قَوْلٍ لَا أَعْلَمُ الْغَيْبِ فَيَكُونُ فِيهِ دَلَالَةٌ عَلَى أَنَّ الْغَيْبَ بِاسْتِقْلَالٍ لَا يَعْلَمُهُ إِلَّا اللَّهُ

### Important Point

In this Ayah, the words ( لَا أَقُولُ ) (I don't say) have been used twice. After the *first* 'La Aqulo' لَا أَقُولُ, two things have been mentioned i.e. I do not say that I have got the treasures of God and nor do I say that I know the Unseen. After the *Second* 'La Aqulo' لَا أَقُولُ, only one thing is mentioned i.e. I do not say that I am an angel, because in the first two there is negation of the 'claim' and proof of the claimant, whereas in the second saying there is negation of both the claim and the claimant i.e. I have got the treasures of God and I also know the Unseen but I do not claim about these and nor am I actually an angel; I lay no claim to it. The Hadith says: أُرِيْتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ i.e. The keys of the treasures of the earth were given to me (Mishkat, chapter Fadail Sayyid-il-Mursaleen) and we have already quoted the Hadiths about the Unseen. If this was not the case, it was enough to put 'La Aqulo' لَا أَقُولُ (I do not say) only at one place, why at two place? If these interpretations of ours are laid aside, this Ayah stands against the opponents, for they also believe in 'some knowledge' of the Unseen. And this Ayah negates this view outright. Besides, in لَكُمْ (to you) the addressees are the disbelievers i.e., O, disbelievers! I don't say to you that I possess treasures. You are thieves; the thieves are not informed about the treasures; you may not steal the secrets like the Satans; Almighty Allah forbade the Satan to go to the sky because he was a thief. It will be said to Siddeeq that: the keys of the Divine Treasures have been handed over to me. Besides this, here the word عِنْدِي (with me) means: the treasure is not with me; it is in my ownership, because the treasure lies with the treasurer and is in the ownership of the owner. I am not treasurer. Was it not seen that the cloud burst with his hint and the springs flowed from his fingers?

### Ayah No. 2:

And if I knew the Unseen, I could amass a lot of goodness. (188: Aaraf 7)

وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَا سَتَكُنْتُ مِنَ الْخَيْرِ

This Ayah has also been interpreted in three ways by the commentators. *First*, these words were uttered by the Holy Prophet out of humility. *Second*, the purpose of these words is to negate the knowledge of all the Divine Secrets and *third*, it is the negation of personal knowledge of the Unseen gained independently.

In Naseem-ur-Riad نسيم الرياض, this Ayah has been interpreted as under:

This Ayah وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ فَإِنَّ الْمُنْفَىٰ عِلْمُهُ does not negate the fact of knowing the Unseen because the 'negation' is of the 'direct knowledge of the Unseen' but the Holy Prophet's imparted 'knowledge of the Unseen' is proved by this saying of Almighty Allah that he reveals not his secret to anyone except to his chosen messengers (26: Jinn 72) the knowledge of all the Divine Secrets is negated.

قَوْلُهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ فَإِنَّ الْمُنْفَىٰ عِلْمُهُ مِنْ غَيْرِ وَاسْطَةِ وَأَمَّا إِطْلَاعُهُ عَلَيْهِ السَّلَامُ بِأَعْلَامِ اللَّهِ تَعَالَىٰ فَأَمْرٌ مَّتَحَقِّقٌ بِقَوْلِهِ تَعَالَىٰ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

:- شرح مواقف Mir Sayyid Shareef says in 'Shrah Muwaqif'

It is not necessary for a prophet to know the whole Unseen (all the hidden realities) and it is for this reason that the Holy Prophet has said, "if I had known the Unseen". (The Ayah). All the Hidden Secrets are limitless. These words were spoken out of humility.

الإِطْلَاعُ عَلَىٰ جَمِيعِ الْمُغَيَّبَاتِ لَا يَجِبُ لِلنَّبِيِّ وَلَدَا قَالَ عَلَيْهِ السَّلَامُ لَوْ كُنْتُ أَعْلَمُ الْغَيْبِ (الْأَيَّة) وَجَمِيعُ مُغَيَّبَاتٍ غَيْرُ مَتْنَاهِيَّةٍ

In Savi Hashya Jalalain صاوى حاشيه جلالين, this Ayah is explained as under:

If you say that this Ayah is against the past word (kalâm) i.e. the Holy Prophet had been informed about all the religious and worldly hidden realities, we shall reply that the words لَا أَعْلَمُ الْغَيْبِ were uttered out of humility.

إِنْ قُلْتَ أَنَّ هَذَا يَشْكِلُ مَعَ مَا تَقَدَّمَ لَنَا أَنَّهُ أُطْلِعَ عَلَىٰ جَمِيعِ مُغَيَّبَاتِ الدُّنْيَا وَالْآخِرَةِ فَالْجَوَابُ أَنَّهُ قَالَ ذَلِكَ تَوَاضَعًا

In Tafseer Khazin, the following lines have been reproduced from Jumul Hashya Jalalain جمل حاشيه جلالين :

So, if you say that the Holy Prophet has enlightened about many hidden realities and that there are many Saheeh Hadiths about it and also that the Holy Prophet's knowledge of the Unseen is a great miracle, then how one can strike compatibility between these assertions and the Ayah **وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ** (188 Aaraf 7)? In reply, I shall say that these words have possibly been uttered out of humility, meaning that he did not know the Unseen until, of course, Almighty Allah informed him about it. May be, these words had been spoken before the Holy Prophet was informed of the Unseen. When Almighty Allah had informed the Holy Prophet about the Unseen, then he began to tell about the Unseen.

فَإِنْ قُلْتَ قَدْ أَخْبَرَ النَّبِيُّ عَلَيْهِ السَّلَامُ عَنِ  
الْمُعْتَبَاتِ وَقَدْ جَاءَتْ أَحَادِيثُ فِي الصَّحِيحِ  
بِذَلِكَ وَهُوَ مِنْ أَعْظَمِ مُعْجَزَاتِهِ فَكَيْفَ الْجَمْعُ  
بَيْنَهُ وَبَيْنَ قَوْلِهِ لَوْ كُنْتُ أَعْلَمُ الْغَيْبَ قُلْتَ  
يَحْتَمِلُ أَنْ يَكُونَ قَالَهُ عَلَى سَبِيلِ التَّوَاضُّعِ  
وَالْأَدَبِ وَالْمَعْنَى لَا أَعْلَمُ الْغَيْبَ إِلَّا أَنْ يُطْبِعَنِي  
اللَّهُ عَلَيْهِ وَيُقَدِّرَهُ لِي وَيَحْتَمِلُ أَنْ يَكُونَ قَالَ ذَلِكَ  
قَبْلَ أَنْ يُطْلِعَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى الْغَيْبِ فَلَمَّا  
أُطْلِعَهُ اللَّهُ عَزَّ وَجَلَّ أَخْبَرَهُ

Similarly, Allama Sulyman Jumul said in 'Fatuhat-e-Ilahya' (Hashya Jalalain حاشيه جلالين, Vol. II P. 258):-

That is, say: I do not know the Unseen (ibid). Hence, this Ayah corroborates the fact that 'Ghaib-bil-Istiqlal' i.e. independently personal, is known to none other than Almighty Allah.

أَيُّ قَوْلٍ لَا أَعْلَمُ الْغَيْبَ فَيَكُونُ فِيهِ دَلَالَةٌ عَلَى أَنَّ  
الْغَيْبَ بِالْإِسْتِقْلَالِ لَا يَعْلَمُ إِلَّا اللَّهُ

Tafseer Savi صاوى comments on this Ayah:

The Holy Prophet's knowing the Unseen is like his not knowing the Unseen because he has no authority to change what Allah has pre-determined. In other words: "If I had the real knowledge, I would have power in achieving my aim and would have amassed a lot of goodness".

أَوْ أَنَّ عِلْمَهُ بِالْمُغَيَّبِ كَلَّا عِلْمٍ مِنْ حَيْثُ أَنَّهُ لَا قُدْرَةَ  
لَهُ عَلَى تَغْيِيرِ مَا قَدَّرَ اللَّهُ وَقُوَّةً فَيَكُونُ الْمَعْنَى  
حِينَئِذٍ لَوْ كَانَ لِي عِلْمٌ حَقِيقِيٌّ بِأَنْ أَقْدِرَ عَلَى مَا  
أُرِيدُ وَقُوَّةً لَا سَكُنْتُ مِنَ الْخَيْرِ

This explanation is quite tenable, because the meaning of the Ayah is: If I knew the Unseen, I would amass a lot of goodness, without any harm coming to me. Only knowing something is not enough to amass goodness and escape torment, until one has got permanent power to do so. I know that I shall grow old, and these troubles

will hit me, but I have no power to ward off the age. Today, I know that, after a few days, the grain prices will shoot up, but I don't have the necessary capital to buy a large quantity of it. It transpires that amassing goodness and escaping torment depends on knowledge and power and here there is no mention of 'power'. Consequently, the knowledge of the Unseen means in this Ayah the knowledge accompanied by the real power, i.e. personal knowledge (necessary for Divinity) with real power, otherwise the meaning of the Ayah would not be correct, as 'lazoom' (essentiality) between 'Muqaddam' (the preceding) and 'Talee' (the following) disappears and without it, the 'Qiyas' is not correct.

Besides this, to the Deobandeers, this, Ayah means: If I knew the Unseen, I would amass a lot of goodness and no torment would strike me, but, because I have neither goodness and nor did I escape torment, I do not know the Unseen.

We, however, can translate the Ayah: Listen! If I were to have goodness and escape affliction, be sure that I have also got the knowledge of the Unseen, I have a lot of goodness as Quran says.

Who is given wisdom is indeed given abundant good (269 Baqarah 2)

مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

O beloved undoubtedly we have bestowed you abundance of good (1 Kausar 108)

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

Apart from this *يُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ* (May teach them your book and wise knowledge 129 Baqarah 2) and I am safe from trouble (torment) as Almighty Allah has said: *وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ* (and Allah will guard you from the people 67 Maida 5). Hence, I also know the Unseen. This Ayah, instead of denying it, it affirms the knowledge of the Unseen.

In Rooh-ul-Bayan روح البیان, this Ayah has been interpreted in the following manner:

Some learned scholars hold the opinion that the Holy Prophet knew even the hour of the Doomsday on the basis of the information conveyed to him by Almighty Allah, and these words of the scholars are not against the particularity of this Ayah, as it is not hidden.

رَقَدْ ذَهَبَ بَعْضُ الْمَشَائِخِ إِلَى أَنَّ النَّبِيَّ عَلَيْهِ السَّلَامُ كَانَ يَعْرِفُ وَقْتَ السَّاعَةِ بِإِعْلَامِ اللَّهِ وَهُوَ لَا يَنَافِي فِي الْحَضَرِ فِي الْآيَةِ كَمَا لَا يَخْفَى

### Ayah No. 3:

He has the keys of the Unseen and He alone knows them.

رِجَالُهُ مِفْتَاحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

The commentators have said that **مَفَاتِيحُ الْغَيْبِ** (the keys of the Unseen) means either the treasure of the Unseen i.e. the Knowledge of all the divine secrets, or to bring the non-existent into existence i.e. having power to create things, because the function of the key is to open the lock and to move the inside thing out and bring the outside thing in; similarly to present the absent and to absent (vanish) the present i.e. the power of giving life and causing death rests with Almighty Allah.

In Tafseer-e-Kabeer **كبير**, this Ayah has been interpreted as follows:-

While Almighty Allah is the knower of all the things (information), He described this fact by way of this Ayah; the second possible meaning of it can be: He has power over all possibilities / probabilities.

فَكَذَلِكَ هُنَا لَمَّا كَانَ عَالِمًا بِجَمِيعِ الْمَعْلُومَةِ عَبَّرَ عَنْ  
هَذَا الْمَعْنَى بِالْعِبَارَةِ الْمَذْكُورَةِ وَعَلَى التَّفْسِيرِ الثَّانِي  
الْمُرَادُ مِنْهُ الْقُدْرَةُ عَلَى كُلِّ الْمُمْكِنَاتِ

Tafseer Rooh-ul-Bayan **روح البيان** elaborates on this Ayah as under:

The pen which gives form to those things which come into existence from Non-existence, is the key with which the door of the birth of these things is opened. That is the 'Malakoot' (divine creating power) so every things comes in to being with the key of 'Malakoot' and Allah controls the 'Malakoot'. So, 'Ghaib' (Unseen) implies the knowledge of creation.

وَقَلَمُ تَصْوِيرِهَا الَّذِي هُوَ مِفْتَاحُ يَفْتَحُ بِهِ بَابَ  
عِلْمِ تَكْوِينِهَا عَلَى صُورَتِهَا وَكُونُهَا هُوَ الْمَلَكُوتُ  
فَبِقَلَمِ مَلَكُوتِ كُلِّ شَيْءٍ يَكُونُ كَوْنُ كُلِّ شَيْءٍ  
وَقَلَمُ الْمَلَكُوتِ بِيَدِ اللَّهِ لِأَنَّ الْغَيْبَ هُوَ عِلْمُ التَّكْوِينِ

Tafseer Khazin **خازن** says.

..... because Almighty Allah is the Knower of all realities this fact has been described through this sentence. Another interpretation would be: He has the treasures of the Unseen, implying that He has complete control over all possible things.

لِأَنَّ اللَّهَ تَعَالَى لَمَّا كَانَ عَالِمًا بِجَمِيعِ الْمَعْلُومَةِ عَبَّرَ  
عَنْ هَذَا الْمَعْنَى بِهَذِهِ الْعِبَارَةِ وَعَلَى التَّفْسِيرِ الثَّانِي  
يَكُونُ الْمَعْنَى رِعْنْدَهُ خَزَائِنُ الْغَيْبِ وَالْمُرَادُ مِنْهُ  
الْقُدْرَةُ الْكَامِلَةُ عَلَى كُلِّ الْمُمْكِنَاتِ

Or it means that no one knows about the keys of the Unseen without being told by Allah.

Tafseer Arais-ul-Bayan **عرانس البيان** explains the Ayah as follows:

Hareeri said the no one except Almighty Allah, or the beloved whom He informs, knows these keys, that is, the ancient people and those following them had not known (these keys) before Allah informed them.

قَالَ الْحَرِيرِيُّ لَا يَعْلَمُهَا إِلَّا هُوَ وَمَنْ يُطْلَعُ عَلَيْهَا  
مِنْ صَفِيٍّ وَخَلِيلٍ وَحَبِيبٍ أَيْ لَا يَعْلَمُهَا إِلَّا وَلَوْ  
وَالْآخِرُونَ قَبْلَ إِظْهَارِهِ تَعَالَى ذَلِكَ لَهُمْ

About this very Ayah, Tafseer Inayat-ul-Qadi عناية القاضى says:

The reason why these keys of the Unseen are Allah's privilege is that no one except Allah knows these things in reality before Allah.

رَجْعُهُ إِحْتِصَاصُهَا بِهِ تَعَالَى أَنَّهُ لَا يَعْلَمُهَا كَمَا هِيَ  
إِبْتِدَاءً إِلَّا هُوَ

If these meaning are not taken which we have told of this Ayah, then it goes even against the opponents, as they believe in 'some of the knowledge of the Unseen' to other than Allah while it would be the outright denial of the knowledge of the Unseen otherwise.

**Important Point** Some gentlemen told me that Imam Ahmed Rida (Raza) Khan bareilvi had written an important point here, namely in this Ayah the words are لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ and in the second the words used are عَنْدَهُ مَفَاتِيحُ الْغَيْبِ. Both 'Mafateeh' & 'Maqaleed' mean 'keys' and if the first and the last letter of 'Mafateeh' i.e. 'Meem' م, 'Ha' ح and if the first and the last letter of 'Maqaleed' i.e. 'م' (meem), د (dāl) are taken, it will make مُحَمَّدٌ (Mohammad) (ﷺ) which shows that the Holy Prophet is the key to the advent of the world. There is a hint in towards this that is the Holy Prophet nobody knows him as he is in reality. God knows better the reality of 'Mohammad' (حقيقة محمدية). The word 'Mafateeh' (in its plural form) was spoken because every action of the Holy Prophet i.e. the key to Allah's Mercy. His, 'Noor' (light) is the key to the world's creation كُنُ الْخَلْقِ مِنْ نُورِي. The whole universe is created by my noor (Al-Hadith) On the Day of Judgement; his prostration is the key to intercession. In paradise, his name is the key to every blessing and his entering paradise is the key to the opening of Paradise for all. See our book: Shan-e-Habib-ur-Rahman شان حبيب الرحمن.

**Point to Remember** This Ayah shows that Almighty Allah has got the keys of the Unseen. Now the question arises: Has the door of the Unseen been ever opened with the help of this key? Or, has anyone been given this key or not? For replies to these questions, consult the Holy Quran and Hadith. The Holy Quran says: إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا We opened for you, a manifest opening (1 Fatah 48), what was opened? See its fine explanations in our book 'Shan-e-Habib-ur-Rahman min-Ayat-il-Quran شان حبيب الرحمن من آيات القرآن'. Only that thing is kept under lock and key that is to be taken out by opening the lock; the thing that is not to be taken out is buried into the earth. Obviously, the 'Unseen' was to be given to some one and that is why the key was also sent.

One Hadith says: **أُوتِيْتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ**. The keys of the treasurer of the earth were given to me. It shows that the Holy Prophet was given the key and the door was also opened for him.

#### Ayah No. 4:

Say, No one in the heaven and the earth, knows the Unseen except Allah. **قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ**  
(65: Naml 27)

The commentators have described two meanings of this Ayah: No one knows the Unseen independently; no one knows the whole Unseen.

In Tafseer Mawaddaj Jaleel المودج جليل, the following interpretation of this Ayah appears:

This Ayah means that none but Allah knows the Unseen without argument or without being told, or all the Hidden Secrets. **مَعْنَاهُ لَا يَعْلَمُ الْغَيْبَ بِلَا دَلِيلٍ إِلَّا اللَّهُ أَوْ بِاتِّعَازٍ أَوْ جَمِيعِ الْغَيْبِ**

In Tafseer Madarik مدارك, this Ayah has been commented upon as under:

The Unseen is such a thing that has no argument and none of the creatures had been informed about it. **وَالْغَيْبُ هُوَ مَا لَمْ يَقُمْ عَلَيْهِ دَلِيلٌ وَلَا أُطْلِعَ عَلَيْهِ مَخْلُوقٌ**

This explanation of Madarik shows that, according to his terminology, the 'gifted knowledge' is not 'Unseen'; it is said that only 'Personal' is called 'Unseen'. Now all doubts stand dispelled. The Ayah which contain the denial of the Unseen are in the denial of the 'Personal knowledge'. These words follow this Ayah closely: **مَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ** and as many unseen of the heavens and the earth are there, all are in a book disclosing (75: Naml 27), showing that every Unseen is preserved in either the Holy Quran or Lauh-e-Mahfooz.

#### Fatâwa Imam Nuwawi (فتاوى امام نووي)

What is the meaning of the Ayah **قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ** (65: Naml 27) etc. although the Holy Prophet knows the future events. Answer: It means that nobody knows the Unseen independently, miracles or marvels are by Allah's leave (not independently). **مَا مَعْنَى قَوْلِ اللَّهِ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ذَلِكَ مَعَ أَنَّهُ قَدْ عَلِمَ مَا فِي غَيْدِ وَالْجَوَابُ مَعْنَاهُ لَا يَعْلَمُ ذَلِكَ اسْتِقْلَالًا وَأَمَّا الْمُعْجَزَاتُ وَالْكَرَامَاتُ فَحَصَلَتْ بِإِعْلَامِ اللَّهِ لَا اسْتِقْلَالًا**

فتاوى حديثه Imam-ibn-e-Hajar Makki ابن حجر مكي says in Fatawa Hadeesya :

Imam Nuwavi, in his 'Fatawa' has expatiated on whatever we have said about this Ayah. He has said: no one knows all the Divine Secrets (Unseen) independently. مَا ذَكَرْنَاهُ فِي الْآيَةِ صَرَّحَ بِهِ التَّوْرِيُّ فِي فِتَاوَاهُ فَقَالَ لَا يَعْلَمُ ذَلِكَ اسْتِقْلَالًا وَعِلْمٌ أَحَاطَ بِكُلِّ الْمَعْلُومَاتِ

In Shrah Shifa Khifaji شرح شفا خفا جي , the following interpretation appears:

This word is not against those Ayahs which give the indication that no one except Allah knows the Unseen, because the denial is of the knowledge gained directly (independently); the knowledge of the Unseen, as instructed by Allah, is, however, proved. هَذِهِ الْآيَاتُ فِي الْآيَةِ الدَّالَّةِ عَلَى أَنَّهُ لَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ فَإِنَّ النَّفْيَ عِلْمًا مِنْ غَيْرِ وَاسْطِنَاءٍ أَمَّا إِطْلَاعُهُ عَلَيْهِ بِإِعْلَامِ اللَّهِ فَأَمْرٌ مُتَحَقِّقٌ

If these meanings of this Ayah are not accepted, it goes against the opponents, because they themselves believe in the Holy Prophet's knowledge about certain Hidden Realities (Unseen) and it is the denial of every (Unseen). Apart from this, they have conceded the fact that Satan and the Angel of Death (Malakulmawt) know that Unseen, vide Baraheen-e-Qa'tea قاطعه براهين, page 50. Then, what meaning will they ascribe to this Ayah? The Holy Quran says: إِنْ الْحُكْمُ إِلَّا لِلَّهِ لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ [57 Anaam 6]. To Allah belong all the things, in the skies and in the earth (255: Baqarah 2). Allah is enough (79 Nisâ 4) وَكَفَى بِاللَّهِ وَكِيلًا . Allah's witness is enough (81 Nisâ 4) وَكَفَى بِاللَّهِ شَهِيدًا . Allah is enough to judge (6: Nisâ 4) وَكَفَى بِاللَّهِ حَسِيبًا . A close study of these Ayahs reveals that authority, dominion, witness, guardianship, accountability are all exclusive to Almighty Allah. Now the king of Islam is regarded as the ruler, everybody is the owner of his things, non believers are accepted as advocates and the common men are taken as witness in cases. Why is this so?

This is so only because in these Ayahs, the authority, ownership etc. mean 'real' and 'personal' and for others these attributes have been regarded as the ones gifted by Allah, temporary. Similarly, in the Ayahs about Unseen, it needs to be explained that 'Real' negates for others and proves 'gifted'.

#### Ayah No. 5:

And we did not teach him to compose verses; it does not behove him; it is not but a remembrance/ counsel and a lucid Quran. (69: Yaseen 36) وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ



The commentators have told three meanings of this Ayah. *First*, ILM 'knowledge' has few meaning to know, proficiency also exercise and experience etc; here knowledge 'علم' has been used in second meaning; i.e. we did not train or made proficient the Holy Prophet in the art of composing verses (and not that he was not given the power to assess a good or a bad, perfect or an imperfect verse). *Secondly*, the verse has two meanings one, a poem with a rhyme and rhythm (lyric/ ode); two, false and imaginary things, either in poetry or prose. In this Ayah, the second meaning is taken, that is, we did not teach him false and unreal things; whatever he says is true. *Thirdly*, the verse here means (abridged, brief word اجمالاً), that is, We have told him the detail of everything, and not enigmas or abridged facts (145 Aaraf 7) knowledge means 'power (proficiency)'. The holy Quran says: وَعَلَّمْنَاهُ صَنْعَةَ نَوْسٍ لَكُمْ and we taught him the making of garments for you (80: Ambiaa 21).

Dailmee دایلمی has narrated from Hadrat Jâbir الرَّمِيَّيْنِ i.e. teach your children the art of archery.

In Rooh-ul-Bayan روح البیان, the following comments appear regarding this Ayah:

It is rather truer to say that he did not read the verse (poetry) more properly, but he could distinguish between a good and a bad verse  
وَالْأَصَحُّ أَنَّهُ كَانَ لَا يُحِسُّهُ وَلَكِنْ كَانَ يُمَيِّزُ بَيْنَ  
جَيِّدِ الشِّعْرِ وَرَدِيئِهِ

Rooh-ul-Bayan further explains this very Ayah:

He was forbidden to compose a verse.  
إِنَّ الْمُحَرَّمَ عَلَيْهِ إِنَّمَا هُوَ انِّشَاءُ الشِّعْرِ

The shear (شعر) means a false word. The disbelievers of Makkah used to say that the Holy Quran is a poetry and the Holy Prophet (ﷺ) was a poet (شاعر). To them, the shear (poetry) meant a false word. Hence, this ayah nullified this absurd assertion of theirs, as Almighty Allah has further said: "It is nothing but an Admonition and a lucid Quran" (69: Yaseen 36). Here, if the shear means a versified or 'poetic word' what relation will be between two parts of this Ayah?

In Madarik مدارك, the following comments appear:

That is, we did not teach the Holy Prophet (ﷺ) how to compose verses (poetry) or We did not teach verse-composing to the Holy Prophet with the teaching of the Quran. In short, the holy Quran is not 'poetry'.  
أَيُّ مَا عَلَّمْنَا النَّبِيَّ عَلَيْهِ السَّلَامُ قَوْلَ الشُّعْرَاءِ  
أَوْ مَا عَلَّمْنَاهُ بِتَعْلِيمِ الْقُرْآنِ الشِّعْرَ عَلَى مَعْنَى أَنَّ  
الْقُرْآنَ لَيْسَ بِشِعْرٍ

Khazin خازن interprets this Ayah as under:

That the Quran is a kind of poetry has been refuted, as Almighty Allah has said it is an admonition and a lucid Quran.

وَلَمَّا نَفَىٰ أَن يَكُونَ الْقُرْآنُ مِنْ جِنْسِ الشِّعْرِ قَالَ  
اللَّهُ تَعَالَىٰ إِنَّ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ

Again in Khazin خازن :

It is alleged that the Quraish disbelievers used to say that the Holy Prophet was a poet and whatever he said (i.e. Quran) was poetry. To repudiate this allegation, Almighty Allah sent down this Ayah.

فَبَلَّغْنَا أَن كُفَّارَ قُرَيْشٍ قَالُوا إِنَّ مُحَمَّدًا شَاعِرٌ  
وَمَا يَقُولُهُ شِعْرٌ فَأَنْزَلَ اللَّهُ تَكْذِيبًا لَهُمْ وَمَا عَلَّمْنَاهُ  
الشِّعْرَ

**Point to Remember** At this place, the opponents put the question: it has been narrated that the Holy Prophet's pure tongue was not favourable to 'poetry' (شعر), i.e. when he recited a verse poem, it lost its rhyme or rhythm. See this very Khazin

That is, it was not easy for the Holy Prophet to read a poem, and he could not deliver the words correctly. If he tried to compose a verse, he could not succeed in his attempt.

أَيُّ مَا يَسْهَلُ لَهُ ذَلِكَ وَمَا يُصْلِحُ مِنْهُ بِحَيْثُ  
لَوْ أَرَادَ نَظْمَ شِعْرِ لَمْ يَتَأْتِ لَهُ لِذَلِكَ

**Madarik** That is, we managed to make it difficult for him to recite a Verse (poetry):

أَيُّ جَعَلْنَاهُ بِحَيْثُ لَوْ أَرَادَ قِرْضَ شِعْرِ لَمْ يَتَأْتِ  
لَمْ يَسْهَلْ

**Tafseer Kabeer** It is not easy for him to recite a verse and if ever he tried to recite one, he recited with broken rhyme or rhythm.

وَمَا يَسْهَلُ لَهُ حَتَّىٰ أَنَّهُ إِنْ تَمَثَّلَ لَهُ بَيْتُ شِعْرِ  
سَمِعَ مِنْهُ مَزَاحِفًا

The answer to this question is: the knowledge of verse and its recitation are two different things. Erudite scholars and prominent poets are unable to recite (read by singing) the verses. Many 'Na'at' reciters and 'Qawwals' do not possess the knowledge of composing verses, but they can efficiently recite the verses. You do not know how to bake a bread; but you very well distinguish between a good and a bad, a thick and a thin loaf of bread.

These writings of yours show that the Holy Prophet was not adept in reciting the verses اشعار, but he could appreciate a verse: This is what we said. While the Holy

Prophet liked some of the verses اشعار , while he rejected some others.

In Roohul Bayan, this Ayah has been interpreted as under:

The Holy Prophet both liked and disliked verses very much.   
 كَانَ أَحَبَّ الْحَدِيثِ إِلَيْهِ عَلَيْهِ السَّلَامُ الشِّعْرُ وَأَيْضًا كَانَ أَبْغَضَ الْحَدِيثِ إِلَيْهِ عَلَيْهِ السَّلَامُ الشِّعْرُ

Besides this, the Hadiths also prove that the Holy Prophet has recited some poets' verses and also eulogised them, for example, 'أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ'. If he was unable to distinguish between a good and a bad verse, how he appreciated certain verses.

Shear شعر (verse) means 'Ijmalī اجمالی (i.e. not detailed) 'word' and enigmas. Rooh-ul-Bayan about this Ayah comments:

Let it be known that 'Shear' ( شعر ) means brevity, slipping and hints, i.e. we (Almighty) did not give 'hints' about anything to the Holy Prophet nor did we allow any contradiction to occur between our intention and address; we did not speak to him so briefly as might pass his comprehension.   
 قَالَ الشَّيْخُ الْأَكْبَرُ أَعْلَمَ أَنَّ الشِّعْرَ مَحَلٌّ لِلْإِحْمَالِ وَاللَّغْزِ وَالتَّوْرِيَةِ أَيْ مَا رَمَزْنَا لِمُحَمَّدٍ عَلَيْهِ السَّلَامُ شَيْئًا وَلَا الْفَرْزَا وَلَا خَاطَبَنَا بِشَيْءٍ وَنَحْنُ نُرِيدُ شَيْئًا وَلَا أَجْمَلْنَا لَهُ الْخِطَابَ حَيْثُ لَمْ يَفْهَمْ

#### Ayah No. 6:

We narrated to you about some of the prophets, and did not narrate so about some others. (78: Momin 40)   
 مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُرْ عَلَيْكَ

While commenting on this Ayah, the commentators have put forth a few justifications. *First*, this does not negate the giving of information concerning all the prophets, but it negates the clear mentioning in the holy Quran, i.e. stories about some of the prophets have not been told. *Secondly*, it is the negation of detailed statement and all (the prophets) have been mentioned briefly. *Thirdly*, all of them have not been mentioned in 'Wahee' ظاهري (open revelation), but in 'Wahee Khafi' خفي (secret/ hidden revelation). In Tafseer Savi, the following comments appear on this Ayah:

No doubt, the Holy Prophet did not say goodbye to this world until he had known all about the prophets, as it was necessary because all the prophets were created out of him and on the night of Meraj at Bait-ul-Muqaddas, they became his followers in salât. But this science/ knowledge is 'Maknoon' (hidden). The stories of these prophets were left for the Ummah, blessing them. Hence they are not taxed beyond their powers.

إِنَّ النَّبِيَّ عَلَيْهِ السَّلَامُ لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى  
عَيَّمَ جَمِيعَ الْأَنْبِيَاءِ تَفْصِيلًا كَيْفَ لَا وَهُمْ مَخْلُوقُونَ  
مِنْهُ وَصَلُّوا خَلْفَهُ لَيْلَةَ الْأَسْرَاءِ فِي بَيْتِ الْمُقَدَّسِ  
وَلَكِنَّهُ مِنَ الْعِلْمِ الْمَكْنُونِ وَأَمَّا تَرَكَ بَيَانَ قَصَصِهِمْ  
لِلْأُمَّةِ رَحْمَةً بِهِمْ فَلَمْ يَكْلِفْهُمْ إِلَّا بِمَا يُطِيقُونَ

Mirqat Shrah Mishkat مشكوة شرح Vol. 1, page 50 reads:

This word is not against this Ayah: مِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ: "We did not narrated to you about some others" Because the negation is of the detailed knowledge and the affirmation is of brief knowledge or the negation is of 'Wahee Zahir' (manifest revelation) (Quranic) and the affirmation is of 'Wahee-e-Khafi' (unmanifested revelation) (Hadith).

هَذَا لَا يَنَافِي قَوْلَهُ تَعَالَى مِنْهُمْ مَنْ لَمْ نَقْصُصْ  
عَلَيْكَ لِأَنَّ الْمَنْفِي هُوَ التَّفْصِيلُ وَالثَّابِتُ هُوَ  
الْإِجْمَالُ أَوْ النَّفْيُ مُقَيَّدٌ بِالْوَحْيِ الْجَلِيِّ وَالثَّبُوتُ  
مُتَحَقِّقٌ بِالْوَحْيِ الْخَفِيِّ

The holy Quran says:

We tell you all the detailed stories of the prophets so as to strengthen your heart. (120: Hood 11)

كُلًّا نَقْصُصُ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَشِئُ بِهِ قُورَآدَكَ

Ayah No. 7:

The day on which Allah shall assemble the prophets, Allah will ask: What reply did you receive? They will say: We know nothing; you are only the knower of the 'Hidden Realities' (Unseen). (109. Maida 5)

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا  
عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

The commentators have given three interpretation of this Ayah; *First*, our knowledge is scanty as compared with you O Allah. *Secondly*, it has been said out of respect. *Thirdly*, the prophets will say so on the Day of Resurrection when everybody will be worried about himself.

After this, they will also say: We conveyed Allah's commands to our nation, but to no avail. Those disbelievers will say: We did not receive the Message. At this, the Ummah of the Choicest Prophet (ﷺ) will stand witness to the Holy Prophets.

The following comments about this Ayah appear in Tafseer Khazin خازن .

So, on the basis of this word, the prophets denied their personal knowledge, although they possessed knowledge, because their knowledge was almost nil as compared with Allah's knowledge.

فَعَلَىٰ هَٰذَا الْقَوْلِ إِنَّمَا نَعُوذُ بِالْعِلْمِ عَنْ أَنْفُسِهِمْ وَإِنْ كَانُوا عُلَمَاءَ لَا نَعْلَمُهُمْ صَارَ كَلَامُهُمْ عِنْدَ عِلْمِ اللَّهِ

**Madarik** These prophets uttered these words i.e. our knowledge pales into insignificance before your knowledge, out of respect, in other words, they had no knowledge

فَالَوْ ذَٰلِكَ تَأْدِبًا أَيْ عِلْمًا سَاقِطٌ مَعَ عِلْمِكَ فَكَأَنَّهُ لَا عِلْمَ لَنَا

Tafseer Kabeer's كبير comments are as under:

From Khazin, when the prophets knew that Allah is knowledgeable and not without knowledge, is affable and not stupid; is just and not cruel, they realized the fact that their word would not avail them nor would it ward off torment. Hence, now respect lay in silence. So, they said, "We have no knowledge".

إِنَّ الرُّسُلَ عَلَيْهِمُ السَّلَامُ لَمَّا عَلِمُوا أَنَّ اللَّهَ عَالِمٌ لَا يَجْهَلُ حَلِيمٌ لَا يَسْفَهُ عَادِلٌ لَا يَظْلِمُ عَلِمُوا أَنَّ قَوْلَهُمْ لَا يَفِيدُ خَيْرًا وَلَا يَدْفَعُ شَرًّا فَالْأَدَبُ فِي السُّكُوتِ وَتَفْوِيضِ الْأُمْرِ إِلَى اللَّهِ وَعَدْلِهِ فَقَالُوا لَا عِلْمَ لَنَا

Baidavi بضاوي comments as follows:

It has been said that the Ayah means we do not know aught as compared with the knowledge of Allah.

وَقِيلَ الْمَعْنَى لَا عِلْمَ لَنَا إِلَىٰ حُبِّ عِلْمِكَ

In Rooh-ul-Bayan روح البیان, we come across the following comments:

This reply will be given on certain occasions on the Day of Resurrection; after that, normal conditions will prevail. Then they will give evidence for their nations that they had conveyed the message of Allah and what response did their nation give?

إِنَّ هَٰذَا الْجَوَابَ يَكُونُ فِي بَعْضِ مَوَاطِنِ الْقِيَمَةِ وَتَرْجِعُ عُقُوبَ لَهُمُ إِلَيْهِمْ فَيَشْهَدُونَ عَلَىٰ قَوْمِهِمْ أَنَّهُمْ تَلَّغَوْا الرِّسَالَةَ وَأَنَّ قَوْمَهُمْ كَيْفَ رَدُّوا عَلَيْهِمْ

#### Ayah No. 8:

I do not know what will befall me and what shall befall you. (9: Ahqaaf 46)

وَمَا أَدْرِى مَا يُفْعَلُ بِي وَلَا بِكُمْ

From this the opponents infer the conclusion that the Holy Prophet did not know how he himself and others would be treated on the Day of Resurrection. But the

commentators have given two interpretations of it: *First*, this Ayah negates 'Dirayat دارية' and not knowledge'. Dirayat; means knowledge based on conjecture or haphazard thinking, that is, "I do not know these matters, without revelation, with the help of my conjecture; I know them through Revelation". *Secondly*, this Ayah was revealed before these things were told to the Holy Prophet hence it stands cancelled.

Tafseer Sâvee comments on this Ayah as under:

The Holy Prophet did not leave this world until Allah had taught him what is in Quran and what will befall to him and to the momineen and the disbelievers. مَا خَرَجَ عَلَيْهِ السَّلَامُ مِنَ الدُّنْيَا حَتَّى عَلَّمَهُ اللَّهُ فِي الْقُرْآنِ مَا يَفْعَلُ بِهِ وَالْمُؤْمِنِينَ فِي الدُّنْيَا وَالْآخِرَةِ أَجْمَالًا وَتَفْصِيلًا

Mulla Abdur Rehman-ibn-Mohammad of Damascus says in the booklet 'Nasikh and Mansookh' ناسخ و منسوخ:

The Ayah we opened you, a manifest opening (1: Fath 48) has cancelled this Ayah "I don't know what will befall me and what shall befall you (9: Ahqaf 46) وَمَا أَدْرِي مَا يَفْعَلُ بِي وَلَا بِكُمْ نَسَخَ بِقَوْلِهِ إِنَّا فَتَحْنَا لَكَ

In Tafseer Khazin خازن, the following comments appear:

When this Ayah was revealed, the 'Mushriks' (idolaters) were very happy, saying: By 'Lât and Uzza' we and the Holy Prophet sailed in the same boat; he is not exalted above us. If he has not presented the Quran as fabricated by himself, his sender God would have told him as to the treatment to be meted out to him. So, Allah revealed this Ayah يُغْفِرُ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ (1: Fath 48) The Holy companions (Sahabah) supplicated, "O. Holy Prophet! Congratulations!". You have come to know how you will be treated what about us. Then this Ayah was sent down Allah will admit the believing men and women into paradise (Al-Ayah) And this Ayah was revealed. Give good tidings to the Muslims that Allah has immense bounty for them. It is the word of Hadrat Anas, Qatadah and Ikramah. These pious persons say: this Ayah precedes the Ayah in which the Holy Prophet was informed of his forgiveness. The news of Forgiveness was conveyed to him in the Year of Hudaibia and this Ayah was cancelled. لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قَرِحَ الْمُشْرِكُونَ فَقَالُوا وَاللَّاتِ وَالْعُزَّى مَا أَمَرْنَا وَأَمَرَ مُحَمَّدٌ إِلَّا وَاحِدٌ وَمَالَهُ عَلَيْنَا مِنْ مُزِيَّةٍ وَقَضَى لَوْلَا أَنَّهُ مَا بَدَعَ مَا يَقُولُ لَا خَيْرَ الَّذِي بَعَثَهُ بِمَا يَفْعَلُ بِهِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ لِغُفْرَانِكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ (الْآيَةُ) فَقَالَتِ الصَّحَابَةُ هَيْبًا لَكَ يَا نَبِيَّ اللَّهِ قَدْ عَلِمْتَ مَا يَفْعَلُ بِكَ فَمَاذَا يَفْعَلُ بِنَا فَأَنْزَلَ اللَّهُ لِيُذْهِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّتِ (الْآيَةُ) وَأَنْزَلَ وَبَشِّرَ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ وَفَضْلًا كَبِيرًا وَهَذَا قَوْلُ أَنَسٍ وَقَتَادَةَ وَعِكْرَمَةَ قَالُوا إِنَّمَا هَذَا قَبْلَ أَنْ يُخْبَرَ بِغُفْرَانِ ذَنْبِهِ وَإِنَّمَا أُخْبِرَ بِغُفْرَانِ ذَنْبِهِ عَامَ الْحُدَيْبِيَّةِ فَسُخِّحَ ذَلِكَ

Now if one dare say that the Ayah مَا أَذْرِي is 'Khabar' (News) and can not be cancelled, one of the replies to it is that many of the Islamic scholars consider, 'Nasakh-e-Khabar' نَسَخُ الْخَبَرِ (cancellation of Khabar) as lawful; for example, (286: Baqarah) لَا يُكَلِّفُ اللَّهُ نَفْسًا (284: Baqarah) وَإِنْ تَبَدَّلَ (الآية) 2). Similarly, to Ibn-e-Abbas and Anas and Ibn-e-Malik (RA), مَا أَذْرِي (9. Ahqâf 46) has been cancelled by إِنَّا فَتَحْنَا لَكَ (1: Fath 48) (Tafseer Khabeer Dur-e-Mansoor and Abus Saud). *Secondly*, in other words, it was said here قُلْ مَا أَذْرِي and 'Qul' (قُلْ) is an imperative word (أَمْر); cancellation concerns this imperative. *Thirdly*, some Ayahs are 'Khabar' (News) in appearance but they are 'Hukam' حُكْم (order, command) in meaning; for example, وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ for the sake of Allah the people is to perform Hajj to this house (97: Aal-e-Imran 3) كُنْتُمْ عَلَيْكُمْ لَصِيَامٌ Fasting have been made obligatory upon you (183: Baqarah 2) etc. the cancellation of such Khabars' is lawful. *Fourthly*, the objection is not against us but against those exegesis and Hadiths which prove that cancellation' (Nasakh) as lawful.

If the above-mentioned meanings of this Ayah are not accepted, hundreds of Hadiths will come to oppose. The Holy Prophet said On the Day of Resurrection لَوَاءُ الْحَمْدِ flag of praise will be in My hands. Adam and mankind would be under My Banner 'Shafaat-e-Kubra' شَفَاعَتُ كُبْرَى (Greatest Intercession) will be from Me. Mine would be a pond of Kosar, the utensils of which will be so and so etc. Abu Bakar will go to paradise. Hasan and Husain are the chiefs of the youths of paradise. Fatimah Zahra is the chief of the women of paradise. The Holy Prophet told a person that he would go to hell. A man was fighting well in the way of God; the Sahabah admired him very much, but the Holy Prophet said that he would go to hell. At last, he committed suicide. If, God forbid, the Holy Prophet did not know much about himself, how he was giving these pieces of news about himself and others. If he confirms one's Faith, one is a 'perfect Momin' (most righteous). Here many examples can be given, but I consider the above few examples sufficient. Allah may bless us with the correct sense of understanding Âmeen!

### Ayah No. 9:

You do not know them; we know them.  
(101: Tauba 9)

لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ

The opponents, basing their argument on this Ayah, say that the Holy Prophet did not recognize the hypocrites coming to his court; then, how can it be said that he knew the Unseen. But the commentators have justified this Ayah by saying that after this Ayah, the following Ayah was revealed وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ "And certainly you will recognize them by the manner of their talking" (30: Muhammad 47); so, this Ayah stands cancelled. Or it says that without Our help, you could not recognize them. Jumul interprets this Ayah as under:

If you say that how the Holy Prophet's knowledge about the hypocrites had been negated, when the Ayah وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ "And certainly you will recognize them by the manner of their talking" affirms it. Answer to this is that was revealed before the Ayah of affirmation.

قَدْ قُلْتَ كَيْفَ نَفَى عَنْهُ عِلْمُ بِحَالِ الْمُنَافِقِينَ  
وَأَنَّهُ فِي قَوْلِهِ تَعَالَى وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ  
فَالْجَوَابُ أَنَّ آيَةَ النَّبِيِّ نَزَلَتْ قَبْلَ آيَةِ الْإِنْسَابِ

This very Jumul under the Ayah وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ (30: Muhammad 47) says:

After the revelation of this Ayah no hypocrite ever talked the Holy Prophet recognized him and his hypocrisy and the evilness of his mind became known to him.

كَانَ بَعْدَ ذَلِكَ لَا يَتَكَلَّمُ مُنَافِقٌ عِنْدَ النَّبِيِّ عَلَيْهِ  
السَّلَامُ إِلَّا عَرَفَهُ وَيَسْتَدِلُّ مُنَافِقٌ عَلَى فُسَادِ بَاطِنِهِ  
وَنِفَاقِهِ

Tafseer Baidavi بيضاوى comments on this Ayah as under:

Despite the consummate, sharp wit and intelligence of the Holy Prophet, the facts about them remained hidden to him.

أَخْفَى عَلَيْكَ حَالَهُمْ مَعَ كَمَالِ فِطْنَتِكَ وَصِدْقِ  
فِرَاسَتِكَ

This commentary shows that this Ayah negates the act of knowing something through conjecture. If these justifications of this Ayah are not offered, the Hadiths which prove that the Holy Prophet recognized the hypocrites but he did not reveal it will stand contradicted.

Ibn-e-Masood (RA) narrates in 'Ainee Shrah Bukhari عيني شرح بخارى (Vol. IV, page 221) as under:

The Holy Prophet delivered a sermon on Friday. He said, "O, so-and-so, go out from here; you are a hypocrite". The Holy Prophet ousted many persons disgracefully.

خَطَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْجُمُعَةِ  
فَقَالَ أَخْرِجْ يَا قُلَانُ فَإِنَّكَ مُنَافِقٌ فَأَخْرَجَ مِنْهُمْ نَاسًا  
فَقَضَحَهُمْ

Mulla Ali Qari says in Shrah Shifa شرح شفاء (Vol. I, page 241)

Ibn-e-Abbas (RA) narrates that the number of the men and women hypocrites was three hundred and one hundred and seventy respectively.

قَالَ ابْنُ عَبَّاسٍ كَانَ الْمُنَافِقُونَ مِنَ الرِّجَالِ ثَلَاثَةَ  
مِائَةٍ وَمِنَ النِّسَاءِ مِائَةً وَسَبْعِينَ



We have presented a Hadith in affirmation of the knowledge of the Unseen, in which the Holy Prophet has said. My Ummah was presented before Me. Hence, I recognized the hypocrites, disbelievers and the true believers. To this the hypocrites objected, then Ayah was revealed. It is essential to make this justification in order to harmonize all these arguments. Moreover, this word is used to express indignation. If a father starts beating his son, and if someone intervenes, he says: "You do not know this evil-natured child; I know him" This does not negate knowledge.

#### Ayah No. 10:

Almighty Allah says:

And pray you never over any of their dead. (84: Taubah 9)

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا

The Holy Prophet (ﷺ) offered or desired to offer the funeral prayer of Abdullah ibn Ubai (a hypocrite), Farooq-e-Azam (Hadrat Umar) forbade him to do so. But his plea was not accepted; then this Ayah was revealed, forbidding the Holy Prophet to offer the funeral prayers of the hypocrites. If he knew the Unseen, why did he offer the funeral prayer?

**Answer** Hadrat Abbas was under an obligation to this hypocrite and his son was a true believer. This hypocrite had made a will that the Holy Prophet should lead his funeral prayer. By that time, it was not forbidden. Hence, for religious expediency, he acted on the permission. In Tafseer Kabeer and Rooh-ul-Bayan, it is said that Ubai's will signified his repentance/ recantation — and Shariah acts upon what is apparent/ obvious circumstances; the Holy Prophet acted upon this principle. It was not the will of Allah that the enemy of His beloved should enjoy even outward respect. Hence, Almighty Allah endorsed Hadrat Umar's suggestion. In short, this issue has no relation whatsoever with the knowledge of the Unseen. Obviously, he was a hypocrite. However, there were many expediencies in that funeral prayer. A benefactor's beneficence is spontaneous; so, how is it possible that Farooq-e-Azam knows a thing, but the Holy Prophet does not know it.

#### Ayah No. 11:

They ask you about soul; say: "Soul is a command of my 'Rabb' (i.e. Allah). And you got the knowledge, though little". (85: Asraa 17)

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي  
وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

The opponents argue, on the basis of this Ayah that the Holy Prophet had no

knowledge about soul. So, he also did not have complete knowledge of the Unseen. In this connection, three things are worth considering; **First**, where is it mentioned in this Ayah that Almighty has not given this knowledge to the Holy Prophet or where has the Holy Prophet himself said that he did not get the knowledge about the soul? Therefore, it is absurd to use this Ayah as an argument for the denial of the knowledge about the Soul. In this Ayah, the disbelieving questioners have been told that they had been given only a scanty knowledge and that they can not know the reality of the soul. **Secondly**, the meaning of قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي has been copied by Hadrat Sheikh Mehar Ali Shah from Hadrat Mohyuddin ibn-e-Arabi in his book Saif-e-Chishtiaee: قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي Say: Soul is from the Amar (Command) of Allah i.e. there are many worlds (the world of elements, the world of souls, the world of command امر, the world of possibility عالم امکان etc). The soul concerns the world of command امر and you belong to the world of elements; you cannot get at its reality, because O, disbelievers! You have been given very little knowledge.

Rooh-ul-Bayan روح البیان interprets the Ayah: لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ (103: Anaam 6)

On the night of Meraj, the Holy Prophet crossed the world of Elements, then the world of physics and the world of souls, until he reached the world of command (Amar). The eyes of the head concern the world of matter. Hence, he separated from all these things and saw Almighty Allah with his (i.e. Prophet's) whole being.

لَئِنْ تَجَاوَزَ فِي تِلْكَ اللَّيْلَةِ عَنْ عَالَمِ الْعَنَاصِرِ ثُمَّ عَنْ عَالَمِ الطَّبِيعَةِ ثُمَّ عَنْ عَالَمِ الْأَرْوَاحِ حَتَّى وَصَلَ إِلَى عَالَمِ الْأَمْرِ رَعَيْنُ الرَّاسِ مِنْ عَالَمِ الْأَجْسَامِ فَانْسَلَخَ عَنِ الْكُلِّ وَرَأَى رَبَّهُ بِالْكَدِّ

This shows that on the night of Meraj (Ascension), the Holy Prophet not only visited the world of command (Aalam-ul-Amar) but he also became a part of it, and he saw his 'Rabb' (Almighty Allah) and soul also belongs to this 'world of command' then, how could the 'Soul' remain a secret to him. As we know and recognize the physical bodies because we live in this world of bodies.

Jesus Christ was half man and half spirit, because Hadrat Maryam was a human being whereas Hadrat Jibriel was a Soul فَارْسَلْنَا إِلَيْهَا رُوحَنَا (17: Maryam 19) (we sent Our spirit to her (Hadrat Maryam) i.e. the angel Jibriel, and his birth was due to the angel Jibriel's blowing. Hence, both the things are present in him (Jesus Christ).

Sheikh Akbar says in 'Fatuhat-e-Makkia' فتوحات مكيه (Section 575).

Jesus Christ is half human being and the second half a pure soul, because Hadrat Jibriel blessed Maryam with him.

لَكَانَ نِصْفُهُ بَشَرًا وَنِصْفُهُ الْآخِرُ رُوحًا مُطَهَّرًا  
مَلَكًا لِأَنَّ جِبْرِيلَ وَهَبَهُ لِمَرْيَمَ

And his Jibriel birth is due to the 'Noor' (Light) of the Holy Prophet (ﷺ). In other words, the Holy Prophet is SOUL from head to foot.

In Rooh-ul-Bayan روح البیان, the following comments appear about this very Ayah (لَا تُدْرِكُ):-

The Reality of Muhammad is the reality of all realities, and it is commonly present (Wujud-e-A'am وجود عام).  
الْحَقِيقَةُ الْمُحَمَّدِيَّةُ هِيَ حَقِيقَةُ الْحَقَائِقِ وَهُوَ الْمَوْجُودُ الْعَامُّ الشَّامِلُ

Hence, the Ayah means that the Soul which was born directly by 'Amr' i.e. (Kun كُنْ (be) and that is 'Haqiqat-e-Mohammadia' (Reality of Mohammad) as his birth was (directly) and all others are born by his 'Noor' (light). It, therefore, follows that: "Holy Prophet is the real soul of the Universe".

At this place, Tafseer Kabeer says: Here, the 'Soul' means the Quran or angel Jibriel. The disbelievers had asked: what is the Quran? Is it Verse or 'Kahanat كهانت' (foretelling, soothsaying)? Who is Jibriel? How does he come? They were replied that the holy Quran is the command of Almighty Allah; it is neither verse nor magic. Gabriel comes with the command of Allah لَا يَأْتِيكَ إِلَّا بِأَمْرِ رَبِّكَ and Jibriel said to the Prophet "we angles do not descend but by the command of your honour's Lord (64: Maryam 19). In this very 'Kabeer' the following words appear:

When the Holy Prophet (ﷺ) recognizes Allah, why should he fail to recognize the Soul?  
فَإِذَا كَانَتْ مَعْرِفَةُ اللَّهِ تَعَالَى مُمَكِّنَةً بَلْ حَاصِلَةً فَأَيُّ مَانِعٍ يَمْنَعُ مِنْ مَعْرِفَةِ الرُّوحِ

Thirdly, the commentators and the Hadith experts have clarified the fact that the Holy Prophet had got the knowledge of the Soul. Tafseer Khazin ' خازن ' further interprets this Ayah:

It has been said that the Holy Prophet knew the reality of the Soul, but he did not let it be known, because not letting this news be known is the indication of his prophethood; to be more precise, the soul is the special privilege of Almighty Allah.  
قِيلَ إِنَّ النَّبِيَّ عَلَيْهِ السَّلَامُ عَلِمَ مَعْنَى الرُّوحِ وَ لَكِنْ لَمْ يُخْبِرْ بِهِ لِأَنَّهُ تَرَكَ الْإِخْبَارَ بِهِ كَانَ عَلَمًا لِنُبُوَّتِهِ وَالْقَوْلُ لِأَصَحِّ أَنَّ اللَّهَ اسْتَأْثَرَ بِعِلْمِ الرُّوحِ

In this writing, the believers of the knowledge of Soul from Prophet have not been called 'Mushrik' and nor has their word been termed as wrong.

Tafseer Rooh-ul-Bayan روح البیان comments on this Ayah:

It is unbecoming of the Holy Prophet to be unaware of the reality of the soul, while he is familiar with Allah. Almighty Allah's saying that He told the Holy Prophet what he did not know is a reminder of His Kindness shown to him.

جَلَّ مَنْصَبُ حَبِيبِ اللَّهِ عَنْ أَنْ يَكُونَ جَاهِلًا بِالرُّوحِ  
مَعَ أَنَّهُ عَلِيمٌ بِاللَّهِ وَقَدْ مَنَّ اللَّهُ عَلَيْهِ بِقَوْلِهِ وَعَلَّمَكَ  
مَا لَمْ تَكُنْ تَعْلَمُ

In Tafseer Madarik مدارك , the following comments appear:

It is said that the question was about the creation of Soul whether it was (creature مخلوق) or not and Allah's saying (Soul is by the command of Allah) من أمر ربي is an argument for the soul's being a 'creature مخلوق' it was the reply.

رَقِيبٌ كَانَ السُّؤَالُ عَنْ خَلْقِ الرُّوحِ بِعَيْنِي أَمْ  
مَخْلُوقٌ أَمْ لَا قَوْلُهُ مِنْ أَمْرِ رَبِّي دَلِيلٌ خَلْقِ الرُّوحِ  
وَكَانَ هَذَا جَوَابًا

This paragraph shows that, in this Ayah, the question of knowledge or no knowledge of the soul, is not being discussed; here the issue is whether SOUL is a creature or not.

The Sheikh Abdul Haq says in Madarij-un Nubuwwat مدارج النبوة (Vol II, Page 40 section كفار فقراء و صحابه) (Tormenting poor and Holy companions by the disbelievers).

How a believing virtuous (learned) or knowledgeable man dare to deny the knowledge of the Holy Prophet about the reality of the SOUL, although Almighty Allah has Himself imparted the knowledge about His attributes to him, revealing to him the ancient and the modern sciences. The soul of the human beings pales before the knowledge of the Holy Prophet it is a drop of that river and a particle of sand of that jungle.

چه گونه جرأت کند مومن عارف که نفی  
علم بحقیقت روح از سید المرسلین و امام  
العارفین کند و داده است او راحق سبحانه  
علم ذات و صفات خود و فتح کرده بروی  
فتح مبین از علوم اولین و آخرین روح انسانی  
چه باشد که در جنب حقیقت جامع و بی قطره  
ایست از دریا و ذره ایست از پیدا

In Ahya-ul-Uloom احیاء العلوم , Imam Ghazali says:

Do not presume that the Holy Prophet did not know the reality of SOUL, because if a person does not recognize his own SELF, how he can recognize Allah. Maybe, even some of the Aulia Allah اولیاء الله and scholars had the knowledge of Soul.

لَا تَظُنَّ أَنَّ ذَلِكَ لَمْ يَكُنْ مَكْشُوفًا لِرَسُولِ اللَّهِ  
عَلَيْهِ السَّلَامُ فَإِنَّ مَنْ لَمْ يَعْرِفْ نَفْسَهُ فَكَيْفَ  
يَعْرِفُ اللَّهَ سُبْحَنَهُ فَلَا يَبْعُدُ أَنْ يَكُونَ ذَلِكَ  
مَكْشُوفًا لِبَعْضِ الْأَوْلِيَاءِ وَالْعُلَمَاءِ

These writings show that the Holy Prophet was blessed with the knowledge of Soul — rather, through him, even some of the Aulia Allah and Islamic scholars got this knowledge. Some persons denied it, but this denial is without any justifiable basis. Besides this, when there are arguments of affirmation and denial, the arguments of affirmation are preferable; as we have explained above.

### Ayah No. 12:

Allah forgive you why then you permit them. (43: Tuabah 9)

عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَتْ لَهُمْ

In the battle of Tabuk, some of the hypocrites did not take part, making lame excuses. The Holy Prophet remained unaware of their lame excuses and thus permitted them to stay away from Jihad. In this Ayah, the Holy Prophet has been asked indignantly as to why he had given such a permission. If he had the knowledge of the Unseen, the reality would have long before dawned upon him.

**Answer** Neither this Ayah contains the wrath of Allah and nor was the Holy Prophet unaware of the hypocrites' deceit; rather the Holy Prophet overlooked their nefarious activities and gave them the above permission. Almighty Allah said: O, the concealer of the guilty's guilts! Why did you not disgrace them? Wrath is expressed on mistake; but in this case there has been no mistake. عَفَا اللَّهُ (Allah forgive you) is an optative word, not a word of wrath.

### Ayah No. 13:

People ask you about the Day of Resurrection. When will be its appointed time? Wherein art thou concerned with the declaration thereof?  
(42: Naziaat 79)

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِلُهَا قِيمَ أَنْتَ مِنْ ذِكْرُهَا

The opponents conclude from this Ayah that the Holy Prophet did not have knowledge about the Day of Resurrection hence, his knowledge of the Unseen was not complete or thorough.

**Answer** The true position is that Almighty Allah had blessed the Holy Prophet even with this knowledge. The commentators have offered a few interpretations: **First**, this Ayah was revealed before the knowledge of the Unseen was given to the Holy Prophet. **Secondly**, its purpose is to forbid the Holy Prophet to give any reply to the questioners, and not to nullify his knowledge. **Thirdly**, it has been said in this Ayah مَنْ ذِكْرُهَا. You are one of the signs of this Day of Resurrection; one should come to know that the Day of Resurrections is drawing near, simply by seeing you. **Fourthly**, this Ayah says: You have not been sent unto the world to reveal such facts.

The following comments appear in 'Tafseer Sâvi صاوی' on this very Ayah:

This Ayah dates before Allah's imparting the knowledge of the day of resurrection to the Holy Prophet; hence, this Ayah does not negate the saying that the Holy Prophet did not leave the world until he had been given the whole knowledge of this world and the world hereafter.

وَهَذَا قَبْلَ إِعْلَامِهِ بِوَقْتِهَا فَلَا يَنَافِي أَنَّ عَلَيْهِ السَّلَامُ  
لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى أَعْلَمَهُ اللَّهُ بِجَمِيعِ  
مُعَيَّاتِ الدُّنْيَا وَالْآخِرَةِ

Rooh-ul-Bayan روح البیان comments:

Some of the Islamic Scholars hold the opinion that the Holy Prophet knew the time of the Day of Resurrection, as told to him by Allah. And this saying is not contrary to what has been said in this Ayah.

قَدْ ذَهَبَ بَعْضُ الْمَشَائِخِ إِلَى أَنَّ النَّبِيَّ عَلَيْهِ السَّلَامُ  
كَانَ يَعْرِفُ وَقْتَ السَّاعَةِ بِإِعْلَامِ اللَّهِ وَهُوَ لَا يَنَافِي  
الْحَصْرَ فِي الْآيَةِ

In Roohul Bayan, this very Ayah is also found in chapter 9 under Ayah (187: Aaraf 7) in which it is also said that the total age of the world is 70 thousand years and said this Saheeh narration is proved. It naturally follows that the Holy Prophet has the Knowledge of the Resurrection.

Tafseer Khazin خازن has commented in the following words:

It is said that 'فِيمَا' (Feema) is the denial of the disbelievers' question i.e. carries no importance. Then it was said: O, Mohammad (ﷺ) you are one of the signs of Resurrection, because you are the Last Prophet". To them, this argument should be sufficient to prove the imminence of the Resurrection.

وَقِيلَ مَعْنَاهُ فِيمَا إِنكَ لِمَسْأَلِهِمْ أَى فِيمَا هَذَا  
السُّؤَالُ ثُمَّ قَالَ أَنْتَ يَا مُحَمَّدٌ مِنْ ذِكْرَاهَا أَى  
مِنْ غَلَامَتِهَا لِأَنَّكَ آخِرُ الرُّسُلِ فَكَفَا هُمْ ذَلِكَ  
دَلِيلًا عَلَى دُنُورِهَا

Tafseer Madarik مدارك interprets this Ayah as under:

Or the Holy Prophet talked a lot about the Resurrection and about it questions were put until this Ayah was revealed. Hence this Ayah is an expression of wonder on his mentioning the Resurrection repeatedly.

أَوْ كَانَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ لَمْ يَزَلْ يَذْكُرُ  
السَّاعَةَ وَيُسْأَلُ عَنْهَا حَتَّى نَزَلَتْ فَهُوَ عَلَى هَذَا  
تَعَجُّبٍ مِنْ كَثَرَةِ ذِكْرِهَا

Now this Ayah means that he too frequently mentioned the Resurrection.

In Madarik مدارك , the following explanation appears:

Or **فِيمَا** (Feema) is the denial of the disbelievers' question i.e. this question carries no importance. Then Allah said: "You are one of the signs of Resurrection because you are the last Messenger. You are one of the signs of the Resurrection". Now it is meaningless for them to ask about the Resurrection.

أَوْ فِيمَا أَنْكَارُ لِسَوَالِهِمْ عَنْهَا أَيْ فِيمَا هَذَا السَّوَالُ  
ثُمَّ قَالَ أَنْتَ مِنْ ذِكْرَاهَا أَيْ إِرْسَالِكَ وَأَنْتَ آخِرُ  
الْأَنْبِيَاءِ عَلَامَةٌ مِنْ عَلَامَاتِهَا فَلَا مَعْنَى لِسَوَالِهِمْ عَنْهَا

Now this Ayah means that it is absurd for the disbelievers to ask about the Resurrection. He is himself a sign of it. Why do they ask?

Madarik comments:

And it has been said that **فِيمَا أَنْتَ** (Feema Anta) is linked with the question i.e. the disbelievers ask him as to when the Resurrection would befall/ Last Day would come about. They also say: How did you come to know of it? Then Almighty Allah started His discourse **إِلَىٰ رَبِّكَ** (from your Lord)

قِيلَ فِيمَا أَنْتَ مِنْ ذِكْرَاهَا مُتَّصِلٌ بِالسَّوَالِ أَيْ  
يَسْتَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِلُهَا وَيَقُولُونَ آيْنَ  
أَنْتَ ذِكْرَاهَا ثُمَّ اسْتَأْنَفَ فَقَالَ إِلَىٰ رَبِّكَ مُنْتَهَاهَا

Now this Ayah means that the disbelievers asked the Holy Prophet from where he got this information. Allah Almighty replied: "From Allah" So, this Ayah is the proof of the knowledge of Resurrection/ Last Day.

On this Ayah, Madarik comments further:

That is, you have not been sent into the world so as to tell them about the Hour of Resurrection.

إِنَّمَا أَنْتَ مُنْذِرٌ مَنْ يُخَشِئُهَا أَيْ لَمْ تُبْعَثْ لِتَلْمِزْهُمْ  
بِوَقْتِ السَّاعَةِ إِنَّمَا بُعِثْتَ لِنَحْزِيقِ

Now the Ayah means that the disbelievers' saying that if the Holy Prophet failed to tell about the Hour of Resurrection, they would not acknowledge him as a prophet, is utterly absurd, because the telling of the Hour of Resurrection does not fall within the ambit of prophethood; preaching of divine commands is a prophet's avowed duty.

The following comments appear in Madarij-un-Nubuwwah 'مدارج النبوة' (Vol. II, page 40; chapter Tormenting of the poor and Holy Companions by Disbelievers):-

Some of the Islamic Scholars have acknowledged the fact that, like the knowledge of the Soul, the Holy prophet had the knowledge of the Hour of Resurrection.

و بعضی از علماء در علم ساعت نیز مثل این  
معنی گفته اند

#### Ayah No. 14:

They ask you as if you know it by research. Tell them that Allah knows it (the Hour of Resurrection). (187: Aaraf 7)

يَسْأَلُونَكَ كَاتِبًا خَفِيَ عَنْهَا قُلُوبُ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ

The opponents put forth this Ayah and say that the Holy Prophet did not have the knowledge of the Hour of Resurrection. This view can be analysed in two ways: (1) Where has it been written in this Ayah that the Holy Prophet did not have the knowledge of the Resurrection? It simply says that Allah knows it; the imparting of this knowledge has not been denied. (2) This Ayah was revealed before the knowledge of the Resurrection was imparted to the Holy Prophet.

In Tafseer Sâvi صاری, this Ayah has been commented upon as under:

It is necessary to believe in the fact that the Holy Prophet did not pass away until Almighty Allah gave him the knowledge of the whole Unseen As said in Hadith that the world is presented before Me I see it as I see in My hand: It has also been said that I have been given the knowledge of paradise and its bounties, and of Hell and its torments. Besides this, there are more things about which there are authentic hadiths (اخبار المتواترة) but some of them have been ordered to be concealed).

وَالَّذِي يَجِبُ الْإِيمَانُ بِهِ أَنَّ النَّبِيَّ عَلَيْهِ السَّلَامُ لَمْ  
يُنْقَلْ مِنَ الدُّنْيَا حَتَّى أَعْلَمَهُ اللَّهُ بِجَمِيعِ الْمَغِيبَاتِ  
الَّتِي تَحْصُلُ فِي الدُّنْيَا وَالْآخِرَةِ فَهُوَ يَعْلَمُهَا  
كَمَا هِيَ عَيْنٌ يَقِينٌ لَمَّا وَرَدَ رُفِعَتْ لِي الدُّنْيَا فَأَنَا  
أَنْظُرُ فِيهَا كَمَا أَنْظُرُ إِلَى كَفِّي هَذِهِ وَرَدَ أَنَّهُ أُطْلِعَ  
عَلَى الْجَنَّةِ وَمَا فِيهَا وَالنَّارِ وَمَا فِيهَا وَغَيْرِ ذَلِكَ  
بِمَا تَوَاتَرَتْ بِهِ الْأَحْبَارُ وَلَكِنْ أُمِرَ بِكُتْمَانِ الْبَعْضِ

While commenting on this Ayah, Tafseer Khazin خازن says: its real wording is يَسْأَلُونَكَ كَاتِبًا خَفِيَ عَنْهَا that is, then people ask you in such a way as if you were very kind to them, and you will probably tell them, although these are the Divine secrets, worthy of being concealed from the disbelievers. It means that the Holy Prophet has got the knowledge of the Hour of Resurrection, but he has been forbidden to disclose it.



Ayah No. 15:

They ask you: "Well, when is the Hour of Resurrection coming?" Say: "Its knowledge is with my Lord alone".  
(187: Aaraf 7)

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ

**Answer** In Tafseer Sâvi صاوی, the following comments appear regarding this Ayah:

That is, nobody is informed about this Hour (of Resurrection) and that is at the time of question otherwise the Holy Prophet did not pass away until he was given knowledge of all the Hidden Realities, including the reality of the Hour of Resurrection.

إِنَّمَا وَقَّتِ السَّوَالِ وَالْأَقْلَمَ يُخْرِجُ بَيْنَنَا عَلَيْهِ  
السَّلَامُ حَتَّى أَطْلَعَهُ اللَّهُ عَلَى جَمِيعِ الْمُغَيَّبَاتِ وَمِنْ  
جُمْلَتِهَا السَّاعَةُ

In Rooh-ul-Bayan روح البیان, the following comments appear:

It is not a necessary condition for the prophet that he should know the Unseen without the education from Almighty Allah.

وَلَيْسَ مِنْ شَرْطِ النَّبِيِّ أَنْ يَعْلَمَ الْغَيْبَ بِغَيْرِ تَعْلِيمٍ  
مِنَ اللَّهِ تَعَالَى

This Ayah does not negate the giving of information of the Hour of Resurrection to any one. Hence, it does not constitute an argument on the Holy Prophet's not knowing the Hour of Resurrection. Tafseer Sâvi صاوی comments on this Ayah:

It means that none else but Allah can impart knowledge about the Hour of Resurrection. Therefore, this Ayah does not negate the fact that the Holy Prophet did not pass away until Allah gave to him the knowledge about all the former and the latter events, including the knowledge of the Doomsday.

الْمَعْنَى لَا يُفِيدُ عِلْمَهُ غَيْرُهُ تَعَالَى فَلَا يَنَالِي أَنْ  
رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ لَمْ يُخْرِجْ مِنَ الدُّنْيَا حَتَّى  
أُطْلِعَ عَلَى مَا كَانَ وَمَا يَكُونُ وَمَا هُوَ كَائِنْ وَمِنْ  
جُمْلَتِهِ عِلْمُ السَّاعَةِ

The opponents depend upon the tradition set out at beginning of Mishkat to the effect that Hadrat Jibriel said to the Holy Prophet: أَخْبِرْنِي عَنِ السَّاعَةِ (Tell me about the Hour of Resurrection). The Holy Prophet replied: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ (I do not know more than the questioner about the Hour of Resurrection). It means that the Holy Prophet did not have the knowledge about the Hour of Resurrection.

But this argument is also utterly baseless for two reasons: (1) The Holy Prophet has not denied his knowledge, in this Hadith there is denial of having more knowledge than the questioner, otherwise he would have said لَا أَعْلَمُ (I do not know) why did he utter so many words? It can mean: O, Jibriel! Regarding this issue, my knowledge and yours are equal; I as well as you know it. In this gathering, it is not proper to make him disclose this secret, by asking him about it. (2) On hearing the reply, Hadrat Jibriel said: فَأَخْبِرْ عَنْ أَمَارَاتِهَا (Tell the portents of the Hour of Resurrection). At this, the Holy Prophet told some of the signs of the Hour of Resurrection e.g. the offspring would be disobedient, and the mean persons would get honour etc. If a person does not know anything about the Hour of Resurrection, does it make any sense to ask such a person about its signs? Only an 'informed person' can inform others about anything.

According to Mishkat, section Al-Jumah الجمعة (Friday), the Holy Prophet told the Day on which the Hour of Resurrection was to occur:

The Hour of Resurrection will happen on Friday.

لَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ

The Holy Prophet by joining the index finger and the Middle finger, said:

Me and the Hour of Resurrection have been sent like these mutually joined fingers.

بَعَثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ

That is, after My times, there would be the Last Day, and he told all the signs of the Hour of Resurrection in detail. Today, I can say on oath that the Hour of Resurrection cannot occur because neither the "Dajjal" nor Maseeh مسيح and Mahdi مهدي has yet come. Besides, the sun has not yet risen from the west. These signs have made everything clear about the Hour of Resurrection. In such a case, the denial of the Holy Prophet's knowledge of the Hour of Resurrection is absurdly baseless. At the most it may be said that the exact year of the Hour of Resurrection was not named, but, during the blessed times of the Holy Prophet, the 'Year' was not fixed. The Hijri Year was fixed during the caliphate of Hadrat Umar Farooq; the migration (Hijrat) took place in month of Rabee-ul-Awwal, but the Hijri year started in the month of Muharram. In those days, it was customary to name the year after an important event e.g. (Year of elephant فيل). (Year of Victory فتح) year of Hudaibia. Then, how could the year of Hijri be declared? All the signs of that Day were told and can a person who tells so detailed signs be without knowledge? Besides this, we have presented the Hadith, in proof of the knowledge of the Unseen, saying that the Holy Prophet drew a true picture of the events to occur till the Day of Resurrection. In such a case, how is it believable that the Holy Prophet does not have the knowledge about the Day of Resurrection, because immediately after the end of the world, the Hour of Resurrection will take place, and the Holy

Prophet knows the sequence of events; 'The last Event is the End of the world' - the beginning of the Hour of Resurrection.

This valuable research merits serious consideration. Hadrat Sadr-ul-Afadiil Murshadee Maulana Syeed Naeem-ud-Din Muradabadi disclosed this research during one of his speeches.

#### Ayah No. 16:

No doubt, Allah has the knowledge of the Hour of Resurrection and He alone sends down rains and knows what is taking shape in the wombs of the mothers. No living being knows what it will earn the next day and nor does anybody know as to in which land he will die. Indeed, Allah is All-knowing and All-Aware. (34: Luqman 31)

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (لقمان ٣١)

On the basis of this Ayah, the opponents say that here are five things which are exclusively known to Allah. It is an attribute of Allah and anyone proving this attribute possessed by other than Allah is a 'Mushrik'. It is called 'Five Sciences'. When will the Hour of Resurrection occur? When will it rain? What is a woman carrying in her womb boy or girl? What will happen tomorrow? Who and where will one die? In support of this Ayah, they below the narration written in beginning of Mishkat:

"Hadrat Jibriel asked the Holy Prophet about the Hour of Resurrection. He replied: *عِنْدَهُ عِلْمُ السَّاعَةِ* i.e. there are five such things that are known only to Allah." Then he recited the same Ayah. We undertake a sincere research about the Five Sciences, expecting justice from the readers and acceptance from Almighty Allah. First of all, we present, in the exegesis of this Ayah, the sayings of the exegetes, then the sayings of the Hadith experts regarding this Hadith and in the last, the results of our own research:

Tafseerat-e-Ahmedya comments as follows:

And you can also say that although none other than Allah knows all the Five things, yet He can impart this knowledge to anyone of His beloveds, because Allah is Aleem and Khabeer (knower) here Khabeer is in the meaning of informant.

وَلَكَ أَنْ تَقُولَ إِنَّ عِلْمَ هَذِهِ الْخَمْسَةِ وَأَنْ لَا يَعْلَمَهَا أَحَدٌ إِلَّا اللَّهُ لَكِنْ يَجُوزُ أَنْ يُعْلَمَهَا مَنْ يَشَاءُ مِنْ مُحِبِّهِ وَأَوْلِيَّاهِ بِقَرِينَةِ قَوْلِهِ تَعَالَى إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ بِمَعْنَى الْمُخْبِرِ

The following comments appear in Tafseer Sâvi صاوی under words: مَاذَا تَكْسِبُ عَدَا: under words:

That is, no body knows these things on his own; but a person can know these things if Allah tells him/ informs him, as done in the case of Divine Messengers and a some 'Aulia' (most pious believers). Almighty Allah says that these people cannot encompass His knowledge, but to the extent He wills. Allah further said that He does not disclose the Hidden Secrets to any one, except, of course, the exalted Divine Messengers. Hence, no wonder if Almighty Allah imparts a part of His knowledge to some of His chosen pious persons; this knowledge shall be a 'Marvel' (Mojizah معجزة) for the prophet and a 'prodigy' (Karamat كرامة) for 'Walee'; and that is why the Islamic scholars have said that it is true that the Holy Prophet (ﷺ) did not leave this world until he had been informed about all these Five things by Almighty Allah.

أَيُّ مَنْ حَبِطَ ذَاتُهَا وَأَمَّا بِإِعْلَامِ اللَّهِ لِلْعَبْدِ فَلَا مَانِعَ مِنْهُ كَمَا لَا نَبَأَ وَبَعْضِ الْأَوْلِيَاءِ قَالَ تَعَالَى وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَقَالَ تَعَالَى عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ فَلَا مَانِعَ مِنْ كَوْنِ اللَّهِ بِطَّلِعَ بَعْضَ عِبَادِهِ الصَّالِحِينَ عَلَى بَعْضِ هَذِهِ الْمُفْصِيَّاتِ فَتَكُونُ مُعْجِزَةً لِلنَّبِيِّ وَكَرَامَةً لِلْوَلِيِّ لِذَلِكَ قَالَ الْعُلَمَاءُ الْحَقُّ أَنَّهُ لَمْ يَخْرُجْ نَبِيًّا مِنَ الدُّنْيَا حَتَّى أَطْلَعَهُ عَلَى تِلْكَ الْخَمْسِ

The following lines appear in Tafseer Arais-ul-Bayan عرائس البيان under Ayah (34: Luqman 31) يَعْلَمُ مَا فِي الْأَرْحَامِ

We have heard that some Aulia determined the sex of the child in the mother's womb and we saw with our own eyes what they had predicted.

سَمِعْتُ أَيْضًا مِنْ بَعْضِ الْأَوْلِيَاءِ اللَّهُ أَنَّهُ أَخْبَرَ مَا فِي الْأَرْحَامِ مِنْ ذَكَرٍ وَأُنْثَى وَرَأَيْتُ بِعَيْنِي مَا أَخْبَرَ

Tafseer Rooh-ul-Bayan روح البيان comments as under:

The information given by the Divine Messengers and Aulia about the Unseen is due to Allah's imparting knowledge to them through revelation or intuition. Similarly, some 'Aulia' predict rain; some other told about the sex of the child in a mother's womb and it occurred the same as had been predicted by them.

وَمَا رَوَى عَنِ الْأَنْبِيَاءِ وَالْأَوْلِيَاءِ مِنَ الْأَخْبَارِ عَنِ الْغُيُوبِ فَيَتَعَلَّمُ اللَّهُ تَعَالَى إِمَّا بِطَرِيقِ الْوَحْيِ أَوْ بِطَرِيقِ الْإِلْهَامِ وَالْكَشْفِ وَكَذَا أَخْبَرَ بَعْضُ الْأَوْلِيَاءِ عَنْ نُزُولِ الْمَطَرِ وَأَخْبَرَ عَمَّا فِي الرَّحِمِ مِنْ ذَكَرٍ وَأُنْثَى فَوَقَعَ كَمَا أَخْبَرَ

We have already conducted research into the knowledge about the Hour of Resurrection, one of the Five Sciences.

These interpretations show that Almighty Allah imparted the Five Sciences to His Beloved Prophet (ﷺ). In this Ayah, the word 'Khabeer' means 'Mukhbir' (Informer). Several other exegesis can be quoted regarding it, but I consider it sufficient to say only this much. As regards the Hadith of Mishkat Kitab-ul-Eeman that no body knows these five things, see their commentaries. Imam Qurtabee, Imam Ainee, Imam Qastalani is Shrah Bukhari شرح بخاری and Mulla Ali Qari in Mirqat Shrah Mishkat Kitab-ul-Eeman مرقاة شرح مشکوٰۃ کتاب الایمان (section one) say under this Hadith:

If anyone claims to have knowledge about any one of these Five Sciences, without ascribing it to the Holy Prophet, is a liar. فَمَنْ ادَّعى عِلْمَ شَيْءٍ مِنْهَا غَيْرَ مُسْنِدٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ كَاذِبًا فِي دَعْوَاهُ

In Lamaat لمعات, Sheikh Abdul Haq (Allah May bless his soul) says about this Hadith:

It means that no one knows any one of these Five Sciences until Allah imparts his knowledge to some one.

الْمُرَادُ لَا يَعْلَمُ بِذَوْنِ تَعْلِيمِ اللَّهِ تَعَالَى

While commenting on this Hadith in Ashat-ul-Lamaat اشعة اللامعات, Sheikh Abdul Haq says:

مراد آنست که بے تعلیم الہی بحساب عقل نہ بہارا نہ انداز امور الغیب اند کہ جز خدائے تعالیٰ کے آں را نہ اندر آئے کہ دے تعالیٰ از نزد خود کے را بوحی والہام بداند

It means that no one can know these Hidden Secrets on his own intellect, without Allah's imparting knowledge, because none except Allah knows them; however, it is possible if Allah Himself informs somebody about these secrets, through revelation or intuition. Imam Qastalani says in Shrah Bukhari Kitab-ut-Tafseer (Surah Ra'ad 13): کتاب التفسیر

No one except Allah and His chosen Prophet knows when the Hour of Resurrection will occur, because Almighty Allah informs him about the Hidden Secrets and his subservient 'Walee' gets information from him.

لَا يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إِلَّا اللَّهُ وَالَّذِي ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يُطْلِعُهُ عَلَى مَا يَشَاءُ مِنْ غَيْبِهِ وَالْوَلِيُّ التَّابِعُ لَهُ يَأْخُذُ عَنْهُ

The following lines appear in Anjah-ul-Hâjah Hashia Ibn-e-Majah  
 أنجاه الحاح حاشيه ابن ماجه , Chapter Ashrât-us-Sa'ah الساعة , under Hadith  
 : خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ :

Siddiq Akbar (RA) told his wife, daughter of Kharjah that she was pregnant and would give birth to a girl. After Siddiq's death, Umm-e-Kulsoom Bint-e-Siddiq was born; it is sagacity and conjecture. Allah Almighty proves a believer's sagacity as true:

نَحْنُ الصِّدِّيقُ زَوْجَتَهُ بِنْتُ خَارِجَةَ أَنَّهَا حَامِلَةٌ بِنْتٍ  
 فَوَلَدَتْ بَعْدَ وَفَاتِهِ أُمَّ كُلُّوْمَ بِنْتُ أَبِي بَكْرٍ فَهَذَا مِنْ  
 الْبَرَاءَةِ وَالظَّنِّ وَيُصَدِّقُ اللَّهُ فِرَاسَةَ الْمُؤْمِنِ

Sayyed Shareef AbdulAzeez Masuood says in Tab-ul-Abraiz : تاب الابريز :

None of the above said Five things is obscure to the Holy Prophet, and how can these facts remain so to the Holy Prophet when, not to speak of 'Ghaus 'Ghuth', even 'Seven Qutab 'Qutab' of his Ummah know these facts? In this regard, can one doubt the Holy Prophet's knowledge, who is the source of everything and everything owes its origin to him).

مَوْ عَلَيْهِ السَّلَامُ لَا يَخْفَى عَلَيْهِ مِنْ شَيْءٍ مِنْ  
 الْخَمْسِ الْمَذْكُورَةِ فِي الْآيَةِ وَكَيْفَ يَخْفَى ذَلِكَ  
 وَالْأَقْطَابُ السَّبْعَةُ مِنْ أُمَّتِهِ الشَّرِيفَةِ يَعْلَمُونَهَا وَهُمْ  
 دُونَ الْغُوثِ فَكَيْفَ بِالْغُوثِ فَكَيْفَ بِسَيِّدِ الْأَرْوَاحِ  
 وَالْأَجْرَيْنِ الَّذِي هُوَ سَبَبُ كُلِّ شَيْءٍ وَمِنْهُ كُلُّ شَيْءٍ

Regarding this Hadith, Allama Jalaluddin Suyuti says in Raud-un-Nazeer Shrah Jâme Sagheer الجامع الصغير :-

The Holy Prophet's saying (إِلَّا هُوَ) means that none except Allah knows these (Hidden Secrets) on his own, but sometimes they are known when Allah discloses them, because among as several such people are found (as we saw a group of people) who know when they will die and what is in the womb (boy or girl).

قَوْلُهُ عَلَيْهِ السَّلَامُ إِلَّا هُوَ مَعْنَاهُ بَأَنَّهُ لَا يَعْلَمُهَا أَحَدٌ  
 بِنَاتِهِ إِلَّا هُوَ لَكِنْ قَدْ يَعْلَمُ بِهِ بِإِعْلَامِ اللَّهِ فَإِنْ تَمَّ مَنْ  
 يَعْلَمُهَا وَقَدْ وَجَدْنَا ذَلِكَ بِغَيْرِ وَاحِدٍ كَمَا رَأَيْنَا  
 جَمَاعَةً عَلِمُوا مَتَى يَمُوتُونَ وَعَلِمُوا مَا فِي الْأَرْحَامِ

This very thing Allama Jalaluddin Suyuti says in 'Khasais Shareef' خصائص :-

All those things were presented to the Holy Prophet that were to occur to his Ummah till the Doomsday.

عُرِضَ عَلَيْهِ مَا هُوَ كَائِنٌ فِي أُمَّتِهِ حَتَّى تَقُومَ السَّاعَةُ

Allama Hajjori هیجوری says in Shrah Qaseedah Burdah نرح قصیده برده (Page 74):

The Holy Prophet did not pass away until Allah imparted to him the knowledge about all these Five things.

لَمْ يُخْرِجِ النَّبِيُّ عَلَيْهِ السَّلَامُ مِنَ الدُّنْيَا إِلَّا بَعْدَ أَنْ  
أَعْلَمَهُ اللَّهُ بِهَذِهِ الْأُمُورِ الْخَمْسَةِ

In Jama-un-Nihaya جمع النهایه , Allama Shanwai says:

It is proved that the Holy Prophet (ﷺ) did not say good-bye to this world until he was informed about all the things.

قَدْ وَرَدَ أَنَّ اللَّهَ تَعَالَى لَمْ يُخْرِجِ النَّبِيَّ عَلَيْهِ السَّلَامُ  
حَتَّى أَطْلَعَهُ اللَّهُ عَلَى كُلِّ شَيْءٍ

At another place, Allama Shanwai says in the same book:

Some exegetes say that no one except Allah knows the Five Things independently or directly. Such knowledge is the exclusive privilege of Allah Almighty, but the knowledge obtained indirectly is not specific for Allah.

قَالَ بَعْضُ الْمُفَسِّرِينَ لَا يَعْلَمُ هَذَا الْخَمْسَ عِلْمًا  
لَدُنِّيَا ذَاتِيًّا بِلَا وَاسِطَةٍ إِلَّا اللَّهُ فَالْعِلْمُ بِهَذِهِ الصِّفَةِ  
مِمَّا اخْتَصَّ اللَّهُ بِهِ وَأَمَّا بَوَاسِطَةٍ فَلَا يَخْتَصُّ بِهِ

Fadil-ibn-Atya says in 'Fatuhat-e-Wahbia', Shrah Arbaeen-e-Nuwavi  
: فتوحات وهبيه شرح اربعين نوری

The sober truth is that majority of the people has said that Allah did not put an end to the Holy Prophet's life until he was informed about the Hidden Secrets, with the command not to disclose and reveal only specified secrets.

الْحَقُّ كَمَا قَالَ جَمَعَ أَنَّ اللَّهَ لَمْ يَقْبِضْ نَبِيَّنَا عَلَيْهِ  
السَّلَامَ حَتَّى أَطْلَعَهُ عَلَى كُلِّ مَا أَبْهَمَ عَنْهُ إِلَّا أَنَّهُ  
أَمَرَ بِكُمْ بَعْضُ وَإِلَّا عِلَامَ بَعْضٍ

Shah Abdul Azeez says in Bustan-e-Muhaddiseen بستان محدثین (Page 144):

It is reproduced that the children of Sheikh ibn-e-Hajar's father did not survive. In utter despair, he approached the Sheikh, who replied: You would have such a son that would illuminate the world with his knowledge.

نقل می کنند که والد شیخ ابن حجر را فرزند نمی زیست کبیده  
خاطر بحضور شیخ رسید. شیخ فرمود که از پشت تو فرزند می  
خواهد آمد که بعلم خود دنیا را پر کند

We have so far discussed the traditional (Naqlee) arguments of the Five Sciences.

The rational argument is: Even the opponents admit that the knowledge of the Holy Prophet supercedes that of all the creatures (vide Tahzeer-un-Nas تحذير الناس). The chief point is whether or not anyone of the creatures has been given the knowledge of all these Five things.

Mishkat Kitab-ul-Eeman-bil-Qadr كتاب الايمان بالقدر says that while talking about the creation of the unborn child in his mother's womb, the Holy Prophet said:

That is then Almighty Allah sends down an angel telling him four things. This angel writes his action his death, his provision and whether he is lucky or unlucky. After this, soul is breathed into him.

ثُمَّ يَخْتِ اللَّهُ إِلَيْهِ مَلَكًا بِأَرْبَعِ كَلِمَاتٍ فَيَكْتُبُ عَمَلَهُ وَآجَلَهُ وَرِزْقَهُ وَشَقِيٌّ أَوْ سَعِيدٌ ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ

These are the very Five Sciences and the fate-writer angel knows these Five things about all the former and the present people.

In this chapter, Mishkat says:

Almighty Allah pre-determined the fortunes of the creatures 50 thousand years before the creation of the heavens and the earth.

كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ

It transpires that Lauh-e-Mahfooz contains the Five Sciences. Consequently, the angel guarding the Lauh-e-Mahfooz and the prophets as well as the 'Aulia' who constantly watch 'Lauh-e-Mahfooz', know these Five Sciences. Mishkat Kitab-ul-Eeman bil-Qadr كتاب الايمان بالقدر says: On the 'Day of Meesaaq' ميثاق Hadrat Adam (peace be upon him) was shown the souls of the whole mankind in black and white colours the black soul belonged to the disbelievers and the white souls belonged to the believers. On the occasion of 'Meraj' معراج, the Holy Prophet saw Hadrat Ibrahim with white souls on his right side and black souls on his left side i.e. the 'Jannati' (Paradise Dwellers) and 'Jahannami' (Hell Dwellers). He felt happy to see the believers and grieved to see the disbelievers. This very Mishkat says. One day, the Holy Prophet, with two books in both the hands, appeared before a gathering of the holy companions, and about the book he held in his right hand, said that this book contained the names of the 'Jannatis' as well as the names of their tribes/ clans; the second books bore the names of the 'Jahannamis' and the names of their tribes/ clans and in the end, these names have been totalled while interpreting this Hadith in 'Mirqat' مرقاة Mulla Ali Qari says:

\* Day of Meesaaq ميثاق (The day on which all the prophets were made to vow to believe in the Holy Prophet)



الظَّاهِرُ مِنَ الْإِنشَارَاتِ أَنَّهُمَا جَسَدَانِ وَقِيلَ تَمَثَّلُوا. The indications are that those books were physically seen. In this very Mishkat, (chapter 'Azab-ul-Qabr عذاب القبر' Torment of the Grave), the following lines appear: When the dead person passes or fails the 'Nakeerain's' cross-examination', the Nakeerain say: قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا we already knew that you would give this reply. It reveals that these angels already know whether the dead person is faithful or not. The cross-examination is just to silence the objectors and to abide by a law. According to one Hadith, when the wife of a pious man quarrels with him, a hoor cries out from paradise: "This person is temporarily staying with you; he will then be with us; do not quarrel with him". (Mishkat Kitab-un-Nikah-fee-Ashrat-an-Nisa كذب النكاح في عشره النساء) It, therefore, transpires that the hoor also knows that such a man's end will be good. In the battle of Badr, the Holy Prophet, one day before hand after marking on the earth, told that so-and-so disbeliever would die 'here' or 'there'. He knew where on earth a certain person would be put to death (Mishkat Kitab-ul-Jihad).

These Hadiths clearly show that Almighty Allah imparted knowledge of the Unseen to some selected persons. Now the Holy Prophet's knowledge encompasses all the knowledge of all these persons, how is it possible that the Holy Prophet does not have the knowledge of the Five Sciences. It also shows that these Five Sciences are no more the exclusive attribute of Allah as these sciences have been imparted to others by Allah otherwise nobody would have got the knowledge of any one of them. It is not possible to Share the Divine Attributes in parts or in full. God willing, the opponents will not be able to refute these arguments.

#### Ayah No: 17

None save Allah knows their real meanings (7: Aal-e-Imran)

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ

Except Allah no one knows 'Mutashabehat'. It transpires that the Holy Prophet did not have the knowledge of 'Mutashabehat'.

**Answer:** Where, in this Ayah, has it been asserted that the knowledge of 'Mutashabehat' has not been given to anybody at all? Almighty Allah says: أَلَرَّحْمَنُ ۖ عَلَّمَ الْقُرْآنَ ('Rahman' i.e. Allah) taught the Quran to His beloved (i.e. the Holy Prophet) when Allah taught the whole Quran to the Holy Prophet, He also taught him 'Mutashabehat'. This is the reason why the followers of Hanafee school of thought hold the opinion that The Holy Prophet knows the Mutashabehat, otherwise Allah's revealing them would be useless. The followers of Imam Shâface believe that the 'ulama' (Islamic scholars) also know them. They complete the sentence at the words وَالرَّاسِخُونَ فِي الْعِلْمِ and those of from knowledge (7: Aal-e-Imran 3). To them, this Ayah means that none except Allah and erudite scholars know the meanings of Mutashabehat.

---

I Nakeerain are the angels, who question the dead person in the grave

## Section - 2

## 'Hadiths About the Negation of Unseen'

The opponents reproduce many Hadiths in the negation of the Unseen. A brief answer to these is: In these Hadiths, the Holy Prophet has not stated that Allah did not impart knowledge to him about a certain thing; in some Hadiths, the words *الله أعلم* (Allah Knows) appear while in some others his words are: What do I know? in a few narrations, the words are: The Holy Prophet asked a certain thing from a so-and-so person and all these things do not negate the knowledge of the Unseen. Not telling something or asking something or saying Allah knows, can be the outcome of many expediencies. Allah did not tell many things to men; He kept those things as secret, despite being asked repeatedly. About many things, Almighty Allah asks the angels. Does it mean that even Allah does not know those things? Bring one Saheeh Hadith, with conclusive evidence, to negate the gifted knowledge of the Unseen. Assuredly, they will miserably fail in it. This brief reply was satisfactorily enough; however, I reply in detail to their famous Hadiths ( *وَيَا اللَّهَ التَّوْفِيقِي* ) (with the help of Allah).

**Objection No. 1** The first Hadith of Mishkat (chapter 'Declaration of Nikah' *اعلان نكاح*) says that the Holy Prophet attended a Nikah ceremony. In the function, a few little girls were reciting elegiac verses about those killed in the battle of Badr, with the accompaniments of 'duf' (a small musical instrument). One of the girls recited the following line of the verse:

We have such a prophet amongst us  
who knows what will happen  
tomorrow.

رَفِئْنَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ

The Holy Prophet said, "Leave out this line; go on singing what you were already singing". It shows that the Holy Prophets did not possess the knowledge of the Unseen. If he had this knowledge, he would not have forbidden the girls to sing those words. Why did he forbid them to speak out a truth?

**Answer:** First of all, this line of the verse was not composed by the girls themselves, because these little girls, obviously, did not know the art of composing verses; this line could not have been composed by some disbeliever or 'Mushrik', because they did not acknowledge the Holy Prophet as a prophet. Admittedly, it is some holy companion's verse. Now tell me whether the holy companions composing this verse, were, God forbid, 'Mushrik' or not. Then, the Holy Prophet neither condemned the composer of this verse and nor did he disapprove of it; he simply forbade the girls to sing this verse. Why did he do so? There are four

reasons of it: *first*, if somebody praises us before us, we, out of humility, say, "Wind up this conversation; change the topic". So, the Holy Prophet uttered these words out of humility. *Second*, he forbade to recite 'Na'at' (poem in praise of the Holy Prophet) while playing and singing (during song and music); the 'Na'at' recited demands respect. *Third*, the Holy Prophet disliked attributing the knowledge of the Unseen to him. *Fourth*, he abhorred the recitation of 'Na'at' during the elegy recited (as is usually in evidence these days). Under this Hadith, Mirqat **مرقاۃ** says:

The Holy Prophet forbade to attribute the knowledge of the unseen to him, because none but God knows the Unseen, and the prophets know the unseen as much as Allah tells them, or he disliked that he should be mentioned during the elegy recited or playing on the musical instrument called 'duf' as he is exalted above these things.

لِكْرَاهَةِ نِسْبَةِ عِلْمِ الْغَيْبِ إِلَيْهِ لِأَنَّهُ لَا يَعْلَمُ الْغَيْبُ إِلَّا اللَّهُ وَإِنَّمَا يَعْلَمُ الرَّسُولُ مِنَ الْغَيْبِ مَا آجِزُهُ أَوْ لِكْرَاهَةِ أَنْ يُذَكَّرَ فِي أَثْنَاءِ ضَرْبِ الدَّفِّ وَأَثْنَاءِ مَوْثِقَةِ الْقَتْلِ لِعُلُوِّ مَنْصِبِهِ عَنْ ذَالِكَ

In Ashata-ul-Imaat **اشعة اللمعات**, the following interpretation has been given:

The interpreters have said that the Holy Prophet forbade this thing because the knowledge of the Unseen was being attributed to him and he disliked it; some commentators have said that the praise of the Holy Prophet during song and music was inappropriate.

گفته اند کہ منع آنحضرت ازین قول بجہت آن است کہ دروے اسناد علم غیب است یا آنحضرت پس آنحضرت را ناخوش آمد و بعضی گویند کہ بجہت آن است کہ ذکر شریف وے در اثنا ہو مناسب نہ باشد

**Objection No. 2** In the sacred city of Madinah, the Ansâr planted the branch of a male tree in the female tree in the gardens so that it might produce abundant fruit. The Holy Prophet forbade the Ansârs to do so. (In the Arabic language it is called 'Talqeeh' **تلفيح**). The Ansâr gave up this action. Surprisingly enough, the trees bore less fruit. When this fact was brought to the notice of the Holy Prophet, he replied:

You know your worldly matters

أَنْتُمْ أَعْلَمُ بِأُمُورِ دُنْيَاكُمْ

It transpires that the Holy Prophet did not know that after the abolition of the practice of Talqeeh, the produce of fruit would fall; it shows that the knowledge of the Ansâr exceeded that of the Holy Prophet.

**Answer:** The words أَنْتُمْ أَعْلَمُ بِأُمُورِ دُنْيَاكُمْ (you know your worldly matters) uttered by the Holy Prophet are an expression of anger. He meant to say: "If you can't observe patience, deal with your worldly matters yourselves", as we say

something to a certain person and he doubts it, we tell him to do what he likes. It does not negate knowledge.

Mulla Ali Qari says in Shrah Shifa (Section Miracles معجزات):

Almighty Allah especially informed the Holy Prophet about all the expediencies of the world and religion. The objection is: when the Holy Prophet saw the Ansâr practising 'Talqeeh', he said to them, "You had better give up this practice". They acted upon this advice, but the trees did not bear fruit or bore inferior quality fruit. At this, the Holy Prophet said, "You know your worldly matters". Sheikh Sinnosee has said, "The Holy Prophet wanted the Ansâr to reach the Bab-ut-Tawakkul (door of reliance upon Allah) by way of acting against an established practice. When they did not agree with him, he said to them, "You know your worldly matters". If they had agreed and borne the loss for one or two years, they would have been spared of this labour.

وَحَصَّهُ اللَّهُ مِنَ الْإِطْلَاحِ عَلَى جَمِيعِ مَصَالِحِ  
الدُّنْيَا وَالْآخِرَةِ وَاسْتَشْكَلَ بِأَنَّهُ عَلَيْهِ السَّلَامُ وَجَدَ  
الْأَنْصَارَ يُلْقَحُونَ النَّخْلَ فَقَالَ لَوْ تَرَكْتُمُوهُ  
فَتَرَكَوْهُ فَلَمْ يَخْرُجْ شَيْئًا أَوْ خَرَجَ شَيْئًا فَقَالَ  
أَنْتُمْ أَعْلَمُ بِأُمُورِ دُنْيَاكُمْ قَالَ الشَّيْخُ السِّنُوسِيُّ  
أَرَادَ أَنْ يَحْمِلَهُمْ عَلَى خَرَقِ الْعَوَائِدِ فِي ذَلِكَ  
إِلَى تَابِ التَّوَكُّلِ وَأَمَّا هُنَاكَ فَلَمْ يَمْتَنِلُوا فَقَالَ  
أَنْتُمْ أَعْرَفُ بِدُنْيَاكُمْ وَلَوْ امْتَنَلُوا وَتَحَمَّلُوا فِي  
سَنَةٍ أَوْ سَنَتَيْنِ لَكَفَّوْا أَمْرَ هَذِهِ الْمِحْنَةِ

Mulla Ali Qari in this very Shrah (vol. II, page No. 238) says:

If those persons had persistently acted upon the Holy Prophet's behest, they would have got precedence over others in this art and escaped the labour of 'Talqeeh')

وَلَوْ تَبَنَوْا عَلَى كَلَامِهِ أَفَاقُوا فِي الْفَنِّ تَقَعَّ عَنْهُمْ  
كُلُّهُ الْمَعَالِجَةُ

The following lines are reproduced in 'Fasl-ul-Khitab' from Allama Qaisaree علامہ قیصری :

Not even an iota of the earth and the heaven is hidden to the Holy Prophet, although he used the word, "You know your worldly matters".

وَلَا يَغْزُبُ عَنْ عِلْمِهِ عَلَيْهِ السَّلَامُ مِنْ قَلْبٍ ذَرَّةٍ فِي  
الْأَرْضِ وَلَا فِي السَّمَاءِ مِنْ حَيْثُ مَرَّتْ بِهِ رَأَى  
كَأَن يَقُولُ أَنْتُمْ أَعْلَمُ بِأُمُورِ دُنْيَاكُمْ

Hadrat Yusuf (AS) had never done farming, nor did he ever seek the company of the farmers, but, before the fall of famine, he ordered, "Produce as much grain as

possible". He said:

"Whatever you cut, let it remain in the ear of the corn" (47: Yusuf 12).

فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ

In other words, the way of protecting wheat was taught. Even today, the grain is preserved by putting it amid husk. How did he come to know the secret of farming? He further said:

Depute me to work as a guardian of the treasures of the earth; I know the job well (55: Yusuf 12).

اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْهَا

From whom did he learn how to manage a country? God forbid, is the knowledge and wisdom of the Holy Prophet less than that of Hadrat Yusuf?

**Objection No. 3:** In Tirmizi, Kitab-ut-Tafseer كتاب التفسير (Surah Anaam 6) it has been stated that Hadrat Masrooq narrates from Ayesha Siddiqah (RA) that whoever says that the Holy Prophet saw his Allah or he hid anything is a liar.

And whoever says that the Holy Prophet knows what will happen tomorrow, accuses Allah falsely.

وَمَنْ زَعَمَ أَنَّهُ يَعْلَمُ مَا فِي غَدٍ فَقَدْ أَكْثَمَ الْفَرِيَّةَ عَلَى اللَّهِ

**Answer:** All these three statements of Hadrat Ayesha should not be taken on their apparent meanings; these words represent her personal opinion. She does not produce any 'Marfoo' Hadith; She bases her opinion on the personal interpretation of Quranic Ayah. About seeing Almighty Allah, Hadrat Ibn-e-Abbas (RA) has put forth a tradition (Hadith) and up to now the majority of the Muslims accept it as true. For research, consult Madarij مدارج and Naseem-ur-Riad نسيم الرياض etc. (also see our book Shan-e-Habib-ur-Rahman, Surah Najm). Likewise, Hadrat Ayesha's saying that the Holy Prophet hid 'nothing' means 'the rules of Shariah concerning preaching', otherwise he did not disclose many divine secrets to the people.

In Mishkat Kitab-ul-Ilm كتاب العلم (Section2), Hadrat Abu Hurairah narrates that he learnt two kinds of sciences from the Holy Prophet. One: that I have preached; two: if I tell you, you will cut my throat.

It transpires that the Divine secrets were concealed from the not able or undeserving. Similarly, Siddiqah's saying that the Holy Prophet did not possess the knowledge of tomorrow's happenings, means not knowing independently' otherwise opposition to hundreds of Hadiths and Quranic Ayahs will become unavoidable. The Holy Prophet foretold about the Day of Resurrection, the birth of

'Dajjal' and Imam Mahdi, the intercession of Haud-e-Kausar, even about the martyrdom of Imam Husain, about the murder of the disbelievers before the Battle of Badr took place even the place of murder. Even if the words of Hadrat Siddiqah are taken for their apparent meanings, the results will go against the opponent, because they also believe in the knowledge of many Divine Secrets and Hidden realities, and this statement completely negates the knowledge of the Unseen. Today, I am sure that tomorrow will be Thursday; the sun will rise; the night will fall is it not foretelling about tomorrow? Hadrat Ayesah (RA) also denied the 'physical Meraj' (ascension to heavens), but it is said that the event of Meraj had taken place before her wedding; so, it could not have come to her knowledge.

**Objection No. 4:** The necklace of Siddiqat-ul-Kubra was lost. Efforts were made to trace it out, but to no avail. Ultimately, it was found under a camel. If the Holy Prophet knew it, why did he not tell its whereabouts beforehand? Naturally, it means that the Holy Prophet did not know where the necklace was hidden.

**Answer:** This Hadith shows 'not telling something' and not 'absence of knowledge'; and there are innumerable expediencies in 'not telling something'. The holy companions asked about the cause of waxing and the waning of the moon; Allah gave no reply. Does it mean that even Almighty Allah does not possess such knowledge? Allah willed it that Siddiqah's necklace be lost; the Muslims should stop here in its search; the time of Salaat 'Zohar' should fall; they should find no water then, they should seek the Holy Prophet's advice as to what should be done. At this moment, God willed that the Ayah about 'Tayammum' تيمم be revealed, so that the Muslims living till the Day of Resurrection should feel the greatness of Hadrat Siddiqah, as through her the facility of Tayammum was granted by Almighty Allah. If correct information about the loss of the necklace were given at once, the Ayah of 'Tayammum' would not descend. The doings of Allah are through the causes. How can a thing lying under a camel remain hidden from an eye which can observe events occurring till the Hour of Resurrection?

May Allah enable us all to recognize the true dignity of the beloved Holy Prophet.

**Objection No. 5:** The following lines appear in Mishkat chapter 'Alhaud-wash-shafa'at' الحوض والشفاعة:

Some nations whom I mutually recognize will visit Me at the pond. Then, between them and Me, there will be a barrier. At this, I shall say, "These are My people". It will be said: "You do not know what new things these people did after you." Hence, I shall say: "Be off who has changed religion after me".

لَيَرَنَّ عَلَى أَقْوَامٍ أَعْرَفُهُمْ وَيَعْرِفُونَنِي ثُمَّ يُحَالُ  
بَيْنِي وَبَيْنَهُمْ فَأَقُولُ إِنَّهُمْ مِنِّي فَيَقَالُ إِنَّكَ لَا تَدْرِي  
مَا أَحْدَثُوا بَعْدَكَ فَأَقُولُ سَحَقًا سَحَقًا لِمَنْ غَيَّرَ  
بُعْدِي

It transpires that the Holy Prophet will not be able to distinguish between believers and the disbelievers even on the Day of Judgement, because he will call the renegades as his holy companions and the angles will say: "You do not know".

**Answer:** The Holy Prophet's calling them 'Sahabee' will be out of irony, as he said: let them come; they are My sincere 'Sahabah' (holy companions). The angel's saying this will be to sadden them, otherwise why the angels allowed them to come there as, according to the holy Quran, the wicked will be said:

"Taste! Lo! Thou wast forsooth the mighty, the noble!" (49: Dukhan 44)

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ

On seeing the sun, Hadrat Ibrahim said, "هَذَا رَبِّي" (This is my 'Rabb', Sustainer).

Besides this, the point worth considering is: today, the Holy Prophet knows this event in its entirety, and he says: أَعْرِفُهُمْ (We recognize them), will he forget them on that Day? Moreover, on the Day of Resurrection, the Muslims will bear some symptoms/ signs/ Marks, e.g. the shining of the parts of the body to be washed while performing ablution, luster on the face وَجْهٌ وَجُوهٌ وَسُودٌ وَجُوهٌ (on the day when some faces shall be white and some black 106: Aal-e-Imran 3) the scroll of deeds being in the right hands, a mark on the forehead because of prostration (see Mishkat, Kitab-us-Salât كتاب الصلوة). The signs of the disbelievers will be just the opposite; angels obstructing them will be their distinct sign which is being stated here. Then, despite so many signs, why should the Holy Prophet be unable to recognize them? Apart from this, today the Holy Prophet has given information about the virtuous (Jannati) and the wicked (Jahannami); he gave glad tidings of Jannah to his 10 holy companions (Ashra Mubasharah عشرة مبشرة).

He showed two books to the Holy Companions, containing the names of the wicked (Jahannamees) and the pious (Jannatees). So, the Holy Prophet's not recognizing these people on the Day of Resurrection is out of the question. Does not the Holy Prophet know? Almighty Allah says: يُعْرَفُ الْمُحْرِمُونَ بِسِيمَاهُمْ The criminals shall be recognized by their marks (4:1 Rahman 55). He also says: مِنْ أَثَرِ السُّجُودِ: رُحُومُهُمْ فِي رُحُومِهِمْ There are marks on their faces as a result of prostrations (29: Fath 48). It reveals that on the Day of Resurrection, the marks of identification will appear on the faces of the wicked as well as the pious persons. Mishkat (Chapter Alhaud and Alshifaat الحوض والشفاعة) says: the pious (Jannatees) will go to hell in order to pull the wicked (Jahannamee) Muslims out of it; they will do so on seeing the marks of prostration on their foreheads, and when they will have already been burnt, they will be addressed:

Pull out these who have even an iota of Faith in them. فَمَنْ وَجَدْتُمْ فِي قُلُوبِهِمْ مِثْقَالَ ذَرَّةٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ

The noteworthy point is that the 'Jannatee Muslims' recognize the Faith found in 'Jahannami Muslims' hearts; not only this, they even know the degree of Faith professed by an individual Muslim equal to 'Dinar' or iota. How strange, the Holy Prophet is unable to distinguish between a Muslim and a disbeliever, despite his seeing their faces and their distinctive marks! Allah may bless these people with the power of understanding the things objectively.

**Objection No. 6:** Hadrat Umm-ul-Ulaa ام العلاء narrates in Bukhari Vol. I Kitab-ul-Janaiz كتاب الجنائز :-

By God, I do not know what treatment is to be meted out to me, although I am the Messenger of Allah.

وَاللّٰهُ مَا اَدْرِى وَاَنَا رَسُوْلُ اللّٰهِ مَا يَفْعَلُ بِيْ

It means that the Holy Prophet did not know what was going to happen with him, especially on the Day of Resurrection.

**Answer:** It is not the negation of knowledge, but that of rationalization i.e. the Holy Prophet did not know about his own fate through conjecture or supposition. It rather concerns the Divine Revelation. So, O, Umm-ul-Ulaa! the evidence which you are giving to prove that Usman Ibn-e-Maznoon is 'Jannatee' is based on mere conjecture — it is not reliable. Even Allah's prophets do not exercise conjecture in regard to the news of this unseen. It is said in Mishkat chapter 'Fadail-e-Sayyid-il-Mursaleen' فضائل سيد المرسلين: "I am the chief of the children of Adam; on that Day, the 'Liva-ul-Hamd' (Flag of Praise) will be in my hands; Adam and all men will be under My flag. How can these two statements agree to each other?

**Objection No. 7:** Bukhari (Vol. 2, Kitab-ul-Maghazee كتاب المغازي, Chapter Hadith Ifk افك) says: Hadrat Siddiqah (RA) was accused. Though the Holy Prophet remained worried, yet said nothing without revelation about the truth or falsehood of the allegation. If the Holy Prophet had the knowledge of the Unseen, why all this mental anguish? Why did he observe silence for so many days?

**Answer:** This also shows concealing or not telling something and does not show not knowing something. Not telling something does not mean that the individual does not know a thing. Almighty Allah also did not reveal the Ayahs to prove her chastity for many days. Does it mean that even Allah did not know the facts? This very Hadith of Bukhari says:

I know only the chastity of my wife.

مَا عَلِمْتُ عَلَى اَهْلِيْ اِلَّا خَيْرًا

It transpires that there is 'knowledge' but its expression, before the suitable time, is not favoured. And the Holy Prophet's doubting Hadrat Ayeshah's chastity is out of the question, because Almighty Allah has warned the Muslims in the following



words:

Why did not the believers, men and women, when ye heard it, think good of their own folk and say: It is a manifest slander (12: Noor 24).

لَوْ لَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ  
بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ

It reveals that, before Allah sent down the Ayah of acquittal, suspicion was Harâm and well-wishing was enjoined upon the Muslims and the Holy Prophet was innocent of the evil of suspicion, although his impetuous remark (هَذَا إِفْكٌ مُّبِينٌ) it is a manifest untruth) was not necessary for him to give, as it was his domestic affair. The Holy Prophet's anxiety and so much silence were not because of ignorance. If a respectable person is falsely blamed, and he himself knows that this blame is baseless, even then he remains worried lest his good name should be so tarnished. Simply, the spread of this rumour caused anxiety to the Holy Prophet. If the revelation of the Ayah had not been waited for, and chastity affirmed, the hypocrites would have blamed the Holy Prophet of siding with his family. Besides, the Muslims would not have known the issues related to slander or false accusation; they would have remained ignorant about the method of investigation into such legal cases. Moreover, Hadrat Siddiqah (RA) would not receive the reward which she got now for her patience. There is great wisdom in this delay. It is a matter of religious belief that a prophet's wife cannot be licentious. Almighty Allah says:

Vile women are for vile men, and vile men for vile women (26: Noor 24).

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ

Here 'vileness' means the vileness of fornication i.e. the wife of a prophet cannot be a whore. However, she can be a disbeliever, because disbelief is a grave crime, but not repellant (disgusting); everybody does not consider it an evil, whereas everybody hates and feels ashamed of fornication, and that is why the wife of a prophet never has wet dreams. (See Mishkat Kitab ul Ghusl كتاب الغسل). Hadrat Umm-e-Salma (RA) was surprised to know that even women have wet dreams, and a research has also been made into it in our book 'Shan-e-Habib-ur-Rahman شان حبيب الرحمن'. Was the Holy Prophet not aware of even this matter of creed, i.e. his wife was sinless/ chaste/ innocent and she could not commit this evil? Besides, it was the divine will that Allah directly gives evidence for the chastity of the beloved wife of the Holy Prophet, and that, by sending down these Ayahs in the holy Quran, the Muslim all over the world are made to sermonize her chastity till the Hour of Resurrection; the devotees should sing songs of her virtuosity during their prayers. Now, if the Holy Prophet had told everything himself, these advantages would not have accrued to us. In sum, there was 'knowledge' but it did not find expression.

Zulekha slandered Hadrat Yusuf; Almighty Allah did not announce his innocence

Himself but through torn garment (shirt) Chastity was proved by an infant child's evidence! Hadrat Maryam faced a slander; Allah declared her chastity through 'Jesus Christ Roohullah' while he was an infant child; but when the Holy Prophet's beloved wife was accused, her chastity was not declared through the evidence of some angel or an infant child; rather this evidence was given by Almighty Allah Himself, making it an integral part of the holy Quran so that it becomes an article of Faith and the human beings come to know of the Allah's love for him.

**Caution:** One is 'Jehal جهل' (ignorance); the second is 'Nisyan نسیان' (forgetfulness) and the third is 'Zuhool زھول' (oblivion). 'Jehal' means 'not knowing a thing; 'Nisyan' means 'forgetting something already known' and 'Zuhool' implies 'falling into oblivion about something'. A person did not learn how to read the holy Quran; the other person memorized it but forgot it; the third person is a consummate word-perfect. If he is ever asked about some Ayah, he forgets its place in the holy Quran. The first person is 'Jahil' (ignorant) of Quran, the second person is 'Nasi' (forgetful) whereas the third one is 'Zahil' (oblivious). The holy prophets of Allah are sometimes liable to forget a certain thing, but it is not a permanent phenomenon. The holy Quran says for Hadrat Adam (AS): وَلَمْ نَجِدْ لَهُ عَزْمًا he forgot, but it was unintentional 115: Taha 20). Hadrat Adam had a look on Lauh-e-Mahfooz; all these events were before his eyes, but as Allah willed it, he fell into oblivion, for some time. On the Day of Resurrection, in search of intercessors, all the Muslims, including Hadith scholars, exegetes and Islamic Jurisprudence experts, will go to the other Holy Prophets, begging for intercession. They will neither intercede themselves and nor will they tell them the whereabouts of 'Shafee-ul-Muznibeen شفیع المذنبین', intercessor of the sinners i.e. the Holy Prophet (ﷺ). As their personal opinion, they will tell them to go to Hadrat Nooh, or somewhere else so that they may intercede for you, although in the living world all of them held the belief that Hadrat Mohammad (ﷺ) alone is the 'Shafee-ul-Muznibeen شفیع المذنبین' (Intercessor for the sinners). It is 'Zuhool' because these facts escaped their attention. If sometimes, the holy prophet avoids telling something, it can be out of 'Zuhool' (lack of attention towards it); it does not indicate ignorance or absence of knowledge'. Almighty Allah says: وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ (though before this, you were utterly inattentive of these things 3L Yusuf 12). Although before now he was inattentive to the story of Hadrat Yusuf. Almighty Allah called him 'Ghafil غافل' (neglectful, inattentive) and not 'Jahil' (Ignorant). 'Ghafil' means that the individual does know a thing but is not attentive to it. It is said in the 'Gulistan' of Saadi Sherazi that somebody asked Hadrat Yaqub (Jacob):

You smelt the smell of Hadrat Yusuf's shirt from Egypt, but you failed to know when he remained in the well of Kinaan).

زمرش بوئے پیراہن شیدی  
چرا در چاه کنعاش ندیدی!

He replied:

بگفت احوال ما برق جهان است      دے پیدا و دیگر دم نہان است  
گہے بر طارم اعلیٰ نشینم!!      گہے ہر پشت پائے خود نہ بینم

Our condition is like the lightning of the world; sometimes it appears, sometimes it hides.

The Quranic Ayahs show that Hadrat Yaqub (AS) knew that the moon of Kinaan was shining brightly in Egypt. He says:

I know such things from Allah that you do not know (82: Yusuf 12).      وَعَلَّمَ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

Rooh-ul-Bayan (chapter 12), under the Ayah وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ 25 Hud 11 says:

Almighty Allah likes the weeping of His devotees. Hadrat Nooh wept so much that he was named 'Nooh' i.e., one who weeps and grieves. The separation of Yusuf was an apparent cause for Hadrat Yaqub's weeping, otherwise his weeping was the cause of his exaltation. Hence, his weeping was not the result of his not knowing the whereabouts of Hadrat Yusuf, but الْمَجَازُ فَنَظَرَةُ الْحَقِيقَةِ

In Masnavi, the following verses appear:

عشق لیلیٰ نیست این کار منست      حسن لیلیٰ عکس رخسار منست  
خوش بیاید نالہء شب ہائے تو      ذوقہا دارم پیار بہائے تو

Not in Laila's love, you (Majnoon) are engrossed in my (Allah's) love, because Laila's beauty is the reflection of my cheek. Your sighing and weeping at nights looks good; your repeatedly crying 'Ya Rabb' (O, Lord) increases my fondness.

Hadrat Yusuf detained Binyamin in Egypt, making an excuse. The brothers swore and produced the evidence of the caravan to the effect that Binyamin had been made prisoner in Egypt, but (he) said:

Your selves have made for you some excuse (83: Yusuf 12).      بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا

That is, these were my children who separated Yusuf from me, and Binyamin was also detained by my offspring (i.e. Yusuf [AS]) that he knew the actual event. Then, apparently, two sons of Yaqub (AS) were detained in Egypt Binyamin and Yuhuda. But he says:

It may be that Allah will bring them all (three) unto me (83: Yusuf 12).

عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا

Who were these three? The third was none else but Hadrat Yusuf (AS) When Zulekha confined him to her house and wanted to express her evil intention, Hadrat Yaqub went over to see Hadrat Yusuf in that 'Confined house' and hinted him by pressing the finger that: it does not behave you, my dear son! You are the son of a prophet, about whom the Quran says:

And he would have desired her, if it had not been that he saw the argument of his Lord (24: Yusuf 12).

وَهُمْ يَهَاقِلُوا أَنْ رَأَى بُرْهَانَ رَبِّهِ

This fact should not be lost sight of that the brothers of Yusuf (AS) informed that a wolf had devoured him, and he had come to know of their falsehood with his shirt and the news of the wolf, that is, the wolf had said, "The flesh of the Holy Prophets is forbidden for us". (See Tafseer Khazin, Rooh-ul-Bayan حازن، روح البيان، Surah Yusuf). Then, why did he not go to the jungle to search his son out? It transpires that he was aware but he observed secrecy. He knew that he would meet his son in Egypt. Likewise, Hadrat Yusuf found many opportunities, but he gave no news to his father. Obviously, he had been waiting for the command. Sitting in Kinaan, Hadrat Yaqub watched every bit of activity of his sons; how is it then the Holy Prophet should have remained unaware of the circumstances of his chaste wife Hadrat Siddiqah, the daughter of Hadrat Siddiq? But, if on the one hand, Allah imparts them so much knowledge, He also grants them power of patience; they see but they do not divulge the secret, without Allah's consent 'رَسُولَاتُهُ' الله اعلم حيث يجعل رسالته. Allah knows well where to place his messenger ship (124: Anaam 6). If this discourse of ours is kept in view, it will stand you in good stead, God willing.

**Objection No. 8:** The Hadith says: The Holy Prophet used honey at some of his wives' houses. Hadrat Ayeshah told the Holy Prophet that the smell of 'Maghafeer مغافير' was coming out of his mouth. The Holy Prophet replied that he had not used 'Maghafeer', but he had drunk honey. Then the Holy Prophet declared honey as forbidden for him. At this, this Ayah was revealed: لَمْ تُحَرِّمْ مَا أَحَلَّ اللَّهُ لَكَ O Prophet do you forbid for yourself what Allah has made Halal to you (1: Tehreem 66). It means that the Holy Prophet was not aware whether or not the smell was coming out of his mouth.

**Answer:** The reply to this objection lies in this very Ayah: تَبَيَّنَ لِي مَرْضَاتُ أَزْوَاجِكَ O, beloved Prophet! This 'forbidding' is not out of your unawareness, but to please the objecting wives. Moreover, the smell of the mouth is not a matter of 'Unseen'; it is a perceivable thing; it is felt by every level headed person. Have the Deobandis started considering the senses of the Holy Prophets as defective? The Maulana Rumi has described the power of their senses in the following verses:

نطق آب و نطق خاک و نطق گل      هست محسوس از حوا اهل دل  
فلانی گو مکر حنانه است      از حواس اولیاء بیگانه است!

The talkings of water, sand and earth are heard through the senses of the 'Ahl-e-dil' (Aulia), although, to the philosopher, the weeping of pillar Hananah (pillar of Masjid-e-Nabwi) is incomprehensible, because he does not possess the senses of Aulia.

**Objection No. 9:** If the Holy Prophet had the knowledge of the unseen, why did he eat poisoned meat at Khyber? If he did it intentionally, it was an attempt of suicide a sin of which a Prophet is innocent.

**Answer:** The Holy Prophet knew, at that time, that the meat was poisoned, but he also knew that the poison, under Allah's command, would not affect him. It was also known to him that it was the will of Almighty Allah that he should eat it, so that at the time of death its effect may re-appear, giving him the death of martyrdom; he was happy at his Allah's will.

**Objection No. 10:** If the Holy Prophet had the knowledge of the Unseen, why did the hypocrites of Beir Mauna *بیر معونه* fraudulently succeed in taking away 70 Holy companions, who, afterwards, were martyred? Why did the Holy Prophet cause them to land in trouble?

**Answer:** Yes, the Holy Prophet knew that the citizens of Beir Mauna were hypocrites; he also knew that these people would martyr the said seventy holy companions. But side by side with this, he also knew that it was the will of Allah and that the time of their martyrdom had come. The Holy Prophet also knew that it was the sign of dignity for an Allah's servant to submit to the will of his Lord. Hadrat Ibrahim (peace be upon him) got ready to sacrifice his own son to earn the pleasure of Almighty Allah; was it an act of cruelty against an innocent person? Nay, it was complete submission to the will of Almighty Allah. Well, tell us: Almighty Allah knew that the meat was poisoned, and that the people of Beir Mauna would martyr those 70 holy companions, why did He not inspire the Holy Prophet not to do so? Allah may guide these people!

### Section - 3

#### 'The Writings of Islamic Law Experts Opposing the Knowledge of the Unseen'

**Objection No. 1:** In Fatawa Qadi Khan *فتاویٰ قاضی خان*, the following lines appear.

Some one married a woman without witnesses. The man and the woman said that they held Allah and the Holy Prophet as their witness. The people said that this utterance was 'Kufr', because they believed that the Holy Prophet had the knowledge of the unseen, although he did not know the unseen even in life, not to speak of after death.

رَجُلٌ تَزَوَّجَ بِغَيْرِ شُهَدَاءٍ فَقَالَ الرَّجُلُ وَالْمَرْءَةُ  
حَدَاوَسُورِ رَاگُواہِ کَرْدِیْمَ قَالُوْا یٰکُوْنُ کُفْرًا  
لَّأَنَّهُ اِعْتَقَدَ اَنَّ رَسُوْلَ اللّٰهِ عَلَیْهِ السَّلَامُ یَعْلَمُ  
الْغَیْبَ وَهُوَ مَا کَانَ یَعْلَمُ الْغَیْبَ حِیْنَ کَانَ فِی  
الْحَیٰوَةِ فَکَیْفَ بَعْدَ الْمَوْتِ

**Objection No. 2:** Mulla Ali Qari (Allah may be pleased with him) says in Shrah Fiqh-e-Akbar شرح فقه اکبر :

The 'Hanafees' have openly expressed the view that the belief that the Holy Prophet knew the Unseen tantamounts to 'Kufr' (disbelief), because this view is contrary to the word of Almighty Allah that none except Allah knows the hidden secrets of the heavens and the earth.

وَذَكَرَ الْحَفِیَّةُ تَصْرِیْحًا بِالتَّكْفِیْرِ بِاِعْتِقَادِ اَنَّ النَّبِیَّ  
عَلِیْهِ السَّلَامُ یَعْلَمُ الْغَیْبَ لِمَعَارَضَةِ قَوْلِهِ تَعَالٰی اَقُلْ  
لَا یَعْلَمُ مَنْ فِی السَّمٰوٰتِ وَالْاَرْضِ الْغَیْبَ اِلَّا اللّٰهُ

Both these writings show that the belief that the Holy Prophet knew the Unseen is 'Kufr'.

**Answer:** To be brief, even the opponents admit that the Holy Prophet had the knowledge of some of the Unseen; so, they also became disbelievers, because these writings contain no mention about 'some of the Unseen' or 'Complete Unseen; rather it is said that whoever believes in the Holy Prophet's knowing the Unseen, is 'Kafir' (disbeliever), irrespective of the fact whether this knowledge is 'total' or 'partial'. Molvi Ashraf Ali Thanvi, in 'Hifz-ul-Eeman حفظ الایمان' believes in the fact that the children and the animals know some of the Unseen. Molvi Khalil Ahmed in 'Baraheen-e-Qatiah براہین قاطعہ' has admitted that the 'Satan' and the angel of death both had a vast knowledge of the Unseen. Molvi Qasim, in Tahzeer-un-Nas', has surpassed all others in saying that the Holy Prophet's knowledge was the vastest of all the creatures'. Now what verdict shall be passed about these three learned persons of Deobandees? The reply in detail is that: in Qadi Khan's writing, the word is قَالُوا (the people said) and Islamic Law experts like Qadi Khan are habituated to using the word قَالُوا where they differ from saying.

In 'Shâmi شامی' (Vol. V; p. 445) the following lines appear:

The word قَالُوا (Qâlu) is spoken where there is difference of opinion.

لَفْظَةُ قَالُوا تُدْکَرُ فِیْمَا فِیْهِ خِلَافٌ

The following lines appear in 'Ghuniyat-ul-Mustamali Shrah, Muniyat-ul-Musalli (Chapter 'Qunut غنية المستملى شرح منية المصلى').

The words of Qadi Khan reflect his dislike, because he said قَالُوا (some people says); his using the word (some people said) shows that this saying is not desirable, and it is not stated by Imams (as we stated) and this terminology is well recognized in Islamic Scholars' writings that he knows who searches them.

كَلَامُ قَاضِي خَانَ يُشِيرُ إِلَى عَدَمِ اخْتِيَارِهِ لَهُ حَيْثُ  
قَالَ قَالُوا لَا يُصَلِّي عَلَيْهِ فِي الْقَعْدَةِ الْآخِرَةِ فَيُفِي  
قَوْلِهِ قَالُوا شَارَةً إِلَى عَدَمِ اسْتِحْسَانِهِ لَهُ وَإِلَى أَنَّهُ  
غَيْرُ مُرَرِّي عَنِ الْإِثْمَةِ كَمَا قُلْنَا فَإِنَّ ذَلِكَ مُتَعَارَفٌ  
فِي عِبَارَاتِهِمْ لِمَنْ اسْتَفْرَأَهَا

Dur-e-Mukhtar-Kitab-un-Nikah كتاب النكاح says:

A person married by making Allah and His Holy Prophet as witnesses; it is not Islamically allowed; rather it was said that he would become 'Kafir'.

تَزَوَّجَ رَجُلٌ بِشَهَادَةِ اللَّهِ وَرَسُولِهِ لَمْ يَجْزِئْهُ قِيلَ  
يُكْفَرُ

Under this writing, Shâmi شامى copied from 'Tatar Khania' تاتار خانیه :

'Multaqit says that he will not become 'Kafir' because all the things are presented to the soul of the Holy Prophet and the prophets know some of the Unseen. Allah had said, "Allah does not inform anybody of the Unseen except the chosen prophet". I say that it is written in the books of beliefs that 'Aulia Allah's' knowledge about some of the Unseen is also one of their marvels.

وَفِي الْحُجَّةِ ذَكَرَ فِي الْمُنْقَطِ لَا يَكْفُرُ لِأَنَّ  
الْأَشْيَاءَ تُعْرَضُ عَلَى رُوحِ النَّبِيِّ عَلَيْهِ السَّلَامُ وَأَنَّ  
الرُّسُلَ يَعْرِفُونَ بَعْضَ الْغَيْبِ قَالَ اللَّهُ تَعَالَى فَلَا  
يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ  
قُلْتُ بَلْ ذَكَرُوا فِي كُتُبِ الْعَقَائِدِ أَنَّ مِنْ جُمْلَةِ  
كَرَامَاتِ الْأَوْلِيَاءِ الْإِطْلَاعُ عَلَى بَعْضِ الْمَغْيَبَاتِ

Shâmi (Chapter 'Almurtaddeen' المرتدين issue Bazzazia) has said:

Its gist is: the claim to have the knowledge of the Unseen is contrary to the immutable commandment of the Holy Quran (نص) i.e. it will make him 'Kafir', except in case he attributes it to some cause for example 'Wahee' (revelation) or 'Ilham' (divine inspiration).

حَاصِلُهُ أَنَّ دَعْوَى عِلْمِ الْغَيْبِ مَعَارِضَةٌ لِنَصِّ  
الْقُرْآنِ فَيَكْفُرُ بِهَا إِلَّا إِذَا اسْتَدَّ ذَلِكَ صَرِيحًا أَوْ  
دَلَالَةً إِلَى سَبَبٍ مِنَ اللَّهِ كَوَحْيٍ أَوْ الْهَامِ

The following lines appear in Ma'adan-ul-Haqaiq Shrah Kanz-ud-Daaiq خزانة الروات and 'Maden al-Hafat' شرح كنز الدقائق.

The correct view is that he will not become a 'Kafir' (disbeliever), because the Holy Prophets know the Unseen and things are presented before him, hence, it will not be 'Kufr' (disbelief).

وَفِي الْمُضْمَرَاتِ وَالصَّحِيحِ أَنَّهُ لَا يَكْفُرُ لِأَنَّ الْأَنْبِيَاءَ يَعْلَمُونَ الْغَيْبَ وَيُعَرِّضُ عَلَيْهِمُ الْأَشْيَاءَ فَلَا يَكُونُ كُفْرًا

These writings show that to term the belief in the knowledge of the Unseen as 'Kufr' is incorrect; rather, the Islamic law experts hold the belief that the Holy Prophet was imparted the knowledge of the Unseen.

The writing of Mulla Ali Qari has not been copied in full; the actual words are written below, which explain the real meaning:-

Then know the fact that the Holy Prophets know only that part of the knowledge of the Unseen which is told to them by Almighty Allah. The Hanafees have explained 'Kufr' as having belief that the Holy Prophet had the knowledge of the Unseen.

لَمْ يَعْلَمُوا أَنَّ الْأَنْبِيَاءَ لَمْ يَعْلَمُوا الْمُغَيَّبَاتِ مِنَ الْأَشْيَاءِ إِلَّا مَا أَعْلَمَهُمُ اللَّهُ وَذَكَرَ الْحَنْفِيَّةُ تَصْرِيحًا بِالْكُفْرِ الْخ

Now the true picture is clear, Mulla Ali Qari calls the Holy Prophet's personal knowledge of the Unseen as 'Kufr' and not 'gifted' because he is believing in 'gifted knowledge'. Moreover, we have already produced his writings in proof of the knowledge of the Unseen. Mulla Ali Qari accepts that the Holy Prophet had the knowledge of all 'Ma-kana' مَا كَانَ and 'Ma Yakun' مَا يَكُونُ i.e. what has happened and what will happen.

## Section - 4

### 'Intellectual Objections Against the Knowledge of the Unseen'

#### Objection No. 1:

'The knowledge of the Unseen' is a divine attribute; to include any one in this attribute is 'Shirk-fis-Sifat' شُرْكُ فِي الصِّفَاتِ (Shirk in Divine Attributes). So, it is 'Shirk' to believe that the Holy Prophet had the knowledge of the Unseen.



**Answer:** Knowing the Unseen is one of Allah's Attributes; knowing the present things is a Divine Attribute **عَالِمُ الْغَيْبِ وَالشَّهَادَةِ** The knower of everything hidden and open (22: Hashr 59). Similarly, hearing, seeing and to be alive are Divine Attributes. It is not 'Shirk' to believe in someone's having the attribute of knowing the present, hearing and seeing being alive; our hearing, seeing or remaining alive are God's given attributes which are mortal/ new (حادث). These Attributes of Allah are personal and eternal **قديم**, then how can it be termed 'Shirk'? Likewise, the Holy Prophet's knowledge of the Unseen is 'gifted', mortal and limited. These attributes of Allah are personal, eternal and infinite. Then, this 'Shirk' also applies to you, as you also believe in the Holy Prophet's possessing the knowledge of the Unseen not the whole 'Unseen', some part of it. It is 'Shirk' to associate others in the Attributes of Allah, wholly or partially. Moreover, Molvi Husain Ali (Wahabi) of Wan Bhicharan, is a beloved pupil of Molvi Rasheed Ahmed. He, in his book 'Bulghatul Hairan **بلغة الحيران**', under the Ayah **يَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابِ مُبِينٍ** He knows its place of stay and the place of return (6: Hood 11) writes: Allah is not all the time aware of all the deeds of His creatures, but when men have done a deed, He comes to know of it. Now, the knowledge of the Unseen is no more an attribute of Allah; then, how will it be 'Shirk' to believe in somebody's possessing the knowledge of the Unseen.

**Objection No. 2:** When did the Holy Prophet get the knowledge of the Unseen? Sometimes, you say that on the night of 'Meraj **معراج**', a drop was poured into his mouth, and in this way he got the knowledge of the Unseen. Sometimes, you say that the Holy Prophet saw in the dream that Almighty Allah put His divine hand on his shoulder, and he got the knowledge of all the sciences. Sometimes, you say that the Holy Quran is a statement of all the things; when the process of revelation had ended, the Holy Prophet got the knowledge of the Unseen. Which of these statements is correct? If the Holy Prophet had got the knowledge of the Unseen before the revelation of the Quran, what did he get from the Quran? Acquisition of possessed is impossible.

**Answer:** The true spirit of the knowledge of the Unseen had been gifted to the Holy Prophet even before his birth (as he was a prophet, before his birth, in the world of souls **بَيْنَ الْمَاءِ وَالْمَاءِ** (I was Prophet when the Adam was still in between Mud and water) and the possession of the knowledge of the Unseen is the office of prophethood; however, the completion of **ما كان وما يكون** (whatever has passed and whatever will happen in future), was achieved on the Night of Meraj. But all these sciences were 'Shahudee **شهودی**' (concerning physical observation) because he saw all the things with his eyes. Then the Quran stated these very 'seen things', and that is why the Quran says: **بَيَّنَّا لَكُلِّ شَيْءٍ** the statement of every thing (89: Nahl 16); on the occasion of Meraj He said **كُلُّ شَيْءٍ رَعَرَعْتُ** everything became obvious to me and I recognized it (Hadith). Seeing a thing and stating a thing are two different things. For example, after creating Adam, (AS) all the things were shown to him. Afterwards, he was told their names — that was

observation (مشاهده) and it is statement. If the things were not shown, what would the words of Quran ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ (31: Baqarah 2) mean. That is, then these things were presented to the angels hence both the sayings are correct i.e. the knowledge was gained through 'Meraj' as well as the holy Quran. If it is said that since the Holy Prophet had already known all the facts, the revelation of the Quran was of no great use; those things are told which are unknown, the reply would be: the revelation of the holy Quran is not meant only to 'inform' the Holy Prophet; it has thousands of other benefits; for example, the injunctions shall not be issued before the revelation of a certain Ayah; it shall not be recited etc. If the revelation of the holy Quran were meant for the Holy Prophet's knowledge, why were some of the Ayahs, re-revealed?

In 'Tafseer Madarik مدارك', the following comments appear:

Surah 'Fateha is Makki i.e. it was revealed at Makkah, and it is said that it is 'Madani' (i.e. revealed at Madinah). However, it is correct to say that it is 'Makki' as well as 'Madani'; it was first revealed at Makkah and subsequently at Madinah.

فَاتَبَحَ الْكِتَابَ مَكِّيَّةً وَقِيلَ مَدَنِيَّةٌ وَالْأَصَحُّ أَنَّهَا  
مَكِّيَّةٌ وَمَدَنِيَّةٌ نَزَلَتْ بِمَكَّةَ ثُمَّ نَزَلَتْ بِالْمَدِينَةِ

In 'Mishkat, Hadith of Meraj معراج it is stated that the Holy Prophet was blessed with Five-time 'Salât' (Prayers) and the last Ayahs of Surah Baqarah. In the interpretation of this Hadith, Mulla Ali Qari put up a question: the event of Meraj took place at Makkah, while Surah Baqarah is 'Madani'; hence, how could its last Ayahs were revealed on the event of Meraj? He replies:

To be brief, in this case the revelation occurred twice in the Holy Prophet's respect and honour; Allah revealed it, on that night directly without the means of angel Jibrail.

حَاصِلُهُ أَنَّهُ وَقَعَ تَكَرُّارُ الرُّوحِ فِيهِ تَعْظِيمًا لَهُ  
وَإِحْتِمَامًا بِشَأْنِهِ فَأَوْحَى اللَّهُ إِلَيْهِ فِي تِلْكَ اللَّيْلَةِ  
بِلَا وَاسِطَةٍ جِبْرِيلَ

The following comments appear in 'Lamaat لمعات' about this Hadith:

On the night of 'Meraj', these Ayahs were revealed directly; then Jibrail brought them down and these were preserved in the holy Quran.

نَزَلَتْ عَلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْمِعْرَاجِ  
بِلَا وَاسِطَةٍ ثُمَّ نَزَلَ بِهَا جِبْرِيلُ فَأُثِّبَتْ فِي الْمَصَاحِفِ

Now tell us for what purpose was the revelation repeated? The Holy Prophet had gained the necessary knowledge from the first revelation. Besides this, every year, during the holy month of Ramadan, Hadrat Jibrael recited the whole Quran to the

## Holy Prophet.

In the preface to 'Noor-ul-Anwâr نور الانوار', the following words appear in the definition of the book: لَا تَأْتِيكَ كَانَ يَنْزِلُ عَلَيْهِ السَّلَامُ دَفْعَةً وَاحِدَةً فِي كُلِّ شَهْرٍ رَمَضَانَ جُمْلَةً. Tell us why did this revelation take place? Rather, a study of the holy Quran shows that the Holy Prophet had full knowledge about all the Divine Scriptures. Almighty Allah says:

O, people of the Book! there hath come to you Our apostle, revealing to you much that you used to hide in the Book, and passing over much (that is now unnecessary). (15: Maidah 5)

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ (مائدة ١٥)

If the Holy Prophet does not know all the divine scriptures, his revealing or not revealing them carries no meaning. The fact of the matter is that the Holy Prophet, from the very beginning, was the recognizer of the holy Quran, but he did not issue the Quranic injunctions before its revelation through Gibreil. It is for this reason that the first Hadith of Bukhari says: "Hadrat Gibreil, for the first time, said to the Holy Prophet in Ghâr-e-Hira 'اقْرَأْ' (Iqra) (Read). The angel did not say to the Holy prophet to read so-and-so Ayah. 'Read' is said only to such a person that knows how to read/ what is to be read. The Holy Prophet replied, 'مَا أَنَا بِقَارِعٍ' (I am not to read, i.e. I am to teach). He had already read that the holy Quran inscribed in Lauh-e-Mahfooz, and he already knew this fact. He is a prophet with a holy book (Quran), before his birth. Does 'prophethood' make any sense without Revelation (Wahee وحى) or knowledge?

Hence, it shall have to be admitted that the Holy Prophet had been a recognizer of the Quran even before his birth. Even today, some of the children are born 'Hafiz'. Jesus Christ, soon after his birth, said, إِنِّي أُتِيْتُ بِالْكِتَابِ (God gave me a book 30: Maryam 19). It obviously means that he knew the 'Book' even at this stage! It has been said about some of the prophets: إِنَّا أَنزَلْنَاهُ الْحُكْمَ صَبِيًّا (We gave him knowledge and wisdom in his childhood 12: Maryam 19). The Holy Prophet, soon after his birth, prostrated and interceded for the Ummah although 'Sajdah' and 'Shafa'at' are Quranic injunctions, Hazur Ghaus Pak (Sheikh Abdul Qadir Jeelani) did not suck at his mother's breast during the day during the holy month of Ramadan it is also a Quranic injunction.

In the sermon (خطبه) of 'Noor-ul-Anwâr نور الانوار' (discussion of creation), the following words appear: إِنَّ الْعَمَلَ بِالْقُرْآنِ كَانَ جَلِيلَةً لِّمَنْ غَيْرُ تَكَلُّفٍ. He intrinsically acted upon the Quran, without cautious effort, strain. It naturally transpires that acting upon the Quranic injunctions is the innate habit of the Holy Prophet. He always sucked milk from one of the breasts of Halimah Saadia, leaving the other for the brother. This fair play & justice is also a Quranic injunction. If from the very

beginning he was unaware of Quran, how can these deeds emanate from him?

One of the well-known objections raised by the Deobandees is: the Ayahs about the knowledge of unseen presented by you are unspecific hence in the light of its meaning, the knowledge of the Holy Prophet must be equal to that of Almighty Allah, but you, in these Ayahs, put the limitations of 'till the Day of Resurrection'. In the Ayah مَا لَمْ تَكُنْ تَعْلَمُ (113: Nisâ 4) there is no limitation of the Day of Resurrection nor does it mention مَا كَانَ وَمَا يَكُونُ Makana wa-ma-yakun. Besides, when once you limit a thing, the door of limitations is opened for the future. (See 'Kutub-e-Usool' كتب اصول; Books of Principles). Hence, we impose the limitation of 'Sharia commands' on these Ayahs i.e. this means only Islamic Sharaee injunctions.

Its answer is: this Ayah has no peculiarity/ particularity, but it has got intellectual exemption, because the knowledge of Allah is unlimited; the brain of the creation is unable to absorb unlimited knowledge because of continuity of arguments <sup>برهان تلسلس</sup>, however, the knowledge of the Holy Prophet is limited. The Hadiths show that the Holy Prophet gave the information till the Day of Resurrection, and it is for this reason that it was claimed that. The order of exemption is different from the order of peculiarity. See the children, the mantels, the menstruating women are exempt from injunction of Salât اَقِمُوا الصَّلَاةَ. It is not particularity, but it is 'exemption'.

This humble writer has written this short discourse about the knowledge of the Unseen. For a detailed study, read the book entitled 'Alkalimat-ul-Ulya' الكلمة العليا. What I have said is one wave of that river. As I am to attend to many other issues, I close the chapter with the above few observations.

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَّآلِهِ وَاَصْحَابِهِ اَجْمَعِينَ  
بِرَحْمَتِهِ وَهُوَ اَرْحَمُ الرَّاحِمِينَ